Notes

ON

The Star of India Readers

BOOK III.

With full meanings, clear explanation, technical parsing, Gujarati meanings of important English words, translations of lessons, paraphrase of poems, important questions & answers, etc. etc.

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Notes

ON

THE STAR OF INDIA READERS

BOOK III.

1. Sunlight.

Para 1. A bright April day—A day of April when the sun shone brightly. April is generally the pleasantest month in England. એપ્રીલ માસનો પ્રકાશીત દીવસ.

A clear sky—A cloudless sky. સ્વચ્છ આકાશ.

As—when; at that time. They were glad.—They liked; they felt it pleasant. તેમને ગમતું હતું; તેમને આનંદપ્રદ લાગતું હતું.

To keep close—To go on walking just near.

The edge of the road—The side or the brim of the road. રસ્તાની બાજુએ.

To keep close...road—To go on walking just along the side or the brim of the road. રસ્તાની તદ્દન બાજુએ બાજુએ ચાલ્યા જવાનું.

Shaded—Sheltered; Kept away. છાંયો આપતાં હતાં.

Para 2. Why does not...trees—Why do the rays of the sun not fall obliquely or bend over the trees. સૂર્યનાં કીરણ ઝાડની ઉપર થઈને કેમ પડતાં નથી.

Para 3. It cannot bend itself...trees—The light of the sun cannot vault over the trees and then fall on us. સૂર્યનું તેજ ઝાડની ઉપર આડું વળી શકે નહીં.

Stop–Prevent—અટકાવે છે. So make a shadow—In that way form a shadow. એ રીતે છાંયેા બનાવે છે.

Para 4. It does—It does so; it is so; the trees make a shadow. તેમ થાય છે, તેમ છે, ઝાડ છાંયેા બનાવે છે.

The hot season—The Summer. ઉનાળેા.

Just begun—Recently set in. હમણુંજ શરૂ થઈ છે. Note—Just is an adverb.

Very, very hot—Extremely hot. અતીશય તાપ.

Para 5. Something besides light—Something more than light; something over and above light. (He refers to the heat of the sun). તેજ શિવાય (ઉપરાંત) બીજું કાંઈ.

Para 6. Without it—Without light and warmth or heat. તડકેા અને તેજ શિવાય.

Neither we...could live—We would not be able

to live, nor would animals and plants be able to do so. આપણે કે જનાવરો કે છોડવાઓ જીવી કે ઉગી શકે નહીં.

They turn—The trees turn.

Towards it—Towards the sun. સૂર્ય તરફ.

Para 7. Noticed—Observed; marked, seen. નીરખ્યું છે; જોયું છે.

Veranda—A kind of platform open or covered with roof in front of a house. ઓટલો.

Turn all their leaves towards outside—Turn or raise up the points of their leaves towards outside or towards the sun. બહારના ભાગ તરફ તેમના બધાં પાંદડા વાળે છે.

They seem to grow—The leaves appear to be growing. પાંદડાં ઉગતાં જણાય છે.

On the side nearest the light—On that side which is nearest the light. તેની પાસેનીજ બાજુએ.

Most-adv—Plentifully; luxuriously. પુષ્કળ.

Para 8. Take that brick from off the grass—Remove that brick from the grass, pick up that brick from above the grass. ઘાસ ઉપરની ઈંટ લે.

By the road-side—By the side of the road; by the edge of the road. રસ્તાની બાજુએ.

Did so—Took off the brick. એમ કર્યું.

Where the brick had been—In the place where the brick was lying. જ્યાં ઇંટ પડેલી હતી ત્યાં.

The grass was thin and pale—The grass was scanty and yellowish, not green. ઘાસ પાતળું (થોડું) અને પીળું હતું. Note—When the grass is green it is said to be blooming, but when dry or yellow it is said to be pale.

Pale—Yellow; dry. સૂકું, પીળું.

Thin—Weak.

Para 9. Blades—Leaves. તણખલાં, પાંદડાં.

Without colour—Yellowish; pale.

They would soon die—The would soon fade away; they would be dried. તે સુકાઇ-ચીમડાઇ જશે.

Para 10. Grow pale—Become pale; lose their colour. ફીક્કાં પડી જાય છે.

Feeble—adj—weak. નબળાં.

Where sunlight...them—In a place where the rays of the sun cannot enter. જ્યાં સૂર્યનું અજવાળું આવી શકતું નથી ત્યાં.

Saying—n. Proverb. કહેવત.

When the sunlight cannot...must—People who live in dark houses fall sick and require the help of a doctor every now and then. Those who live in houses which are not well-ventilated remain weak and sickly and constantly require a doctor. જ્યાં સૂર્યનાં કીરણુ પ્રવેશ કરતાં નથી ત્યાં દાકતર તેા જરૂર પ્રવેશ કરે છે.

It is because—It is on account of the fact that.

Have not taken enough notice of—Have not paid sufficient attention to. પૂરતું ધ્યાન આપ્યું નથી.

Dreadful—Horrible, terrible ભયંકર.

Diseases—Maladies. રેાગ.

Plague—પ્લેગ, મરકી. **So much harm**—So much injury. આટલું નુકશાન.

It is because...so much harm—The reason why such terrible diseases as plague do us so much injury is that we who live in India have not taken proper care of this wise proverb; The presence of such terrible and injurious diseases as plague among us (the people of India) is due to our carelessness and neglect towards this wise proverb; આપણે

હીંદુસ્થાનના રહેવાશીઓએ આ ડાહી શીખામણ (કહેવત) પુરેપૂરી રીતે ધ્યાનમાં લીધી નથી તે કારણને લીધે પ્લેગ જેવા ભયંકર રોગોએ આપણને આટલું બધું નુકશાન કર્યું છે.

So that—In such a way that. એવી રીતે કે.

Let in the sunlight—Allow the light of the sun to enter or to come in. તેજને પ્રવેશ કરવા દેઈએ.

Purifies—Makes pure and fresh. સ્વચ્છ કરે છે.

Para 11. Close up. shut up. વાસી દેવું.

Hot winds—Warm brinds. ગરમ પવન.

Or—otherwise; if we do not do so. નહીં તો, જો તેમ ન કરીએ તો.

We should all be ill—We would all become ill. આપણે બધા માંદા પડીએ.

Para 12. Built so that-Built in such a way that. એવી રીતે બંધાયેલા હોય છે કે.

To keep out—To keep away; to prevent the winds from blowing in. પવનને અંદર વાતા અટકાવી શકાય.

The hot winds are over—The hot winds have stopped to blow. ગરમ પવન વાતા બંધ થાય.

Quetions and Answers.

Q. Why does not the sunlight bend over

the trees ?

A. Because the rays of the sun fall straight and not obliquely.

Q. How is shade formed ?

A. The rays of the sun fall straight but the trees stop them and hence there is shade beneath.

Q. When is shade necessary ?

A. On a hot day.

Q. What things does the sun give ?

A. The sun gives light and heat.

Q. Of what importance are light and heat ?

A. Light and heat are important because neither men nor animals nor plants can live without them. The leaves of trees are always pointed outside. They thrive on account of heat and light. Those leaves which are nearest the light are strong and green. The same is the case with man. If a man lives in a house where the sunlight does not enter and fresh wind does not blow in he is sure to fall ill. On the contrary if a man lives in a well-ventilated house he

remains healthy and strong.

Q. How do you prove that light and warmth are necessary to life ?

A. Repeat here the examples of the grass beneath the brick and of people living in dark houses.

Q. Explain the saying:—" where the sunlight cannot enter the doctor must. "

A. See Notes.

Q. Why are there so many dreadful diseases in India ?

A. Because the people of India do not heed the wise saying that " Where the sunlight cannot enter, the doctor must. " and because they live in dirty and dark close—packed querters.

Q. How can we live healthy ?

A. By building houses in which the sunlight would enter and the fresh air would blow.

Q. How is air purified ?

A. By sunlight.

Q. What should we do when the hot winds blow ?

A. When the hot winds blow the doors and windows should be shut, otherwise we get ill.

Q. What kind of houses should we have ?

A. We should live in houses the doors and windows of which may be reopened for admitting cool and fresh breezes when the hot winds are over.

Q. What does sunlight do to trees and plants ? Answer from above.

Q. How can diseases be driven away ?

A. See above.

Q. Write briefly what you know about sunlight?

A. The sunlight gives us warmth and light without which neither man nor plants nor animals could live. Light purifies the air and makes us healthy. In darkness plants and men grow pale and weak.

2. Bats.

Para 1. That it is gone almost...seen—That we cannot see when it passed by us; that it flies like lightning by us. જોયું ન જોયું તેટલામાં

તો પાસે થઇને આગળ ચાલ્યું જાય છે.

A bat—A kind of insect having a pair of leathery wings. The bones of its fore-feet are long. ચામાચીડીયું.

Hides-v.-t.—Lies hidden. સંતાયેલું રહે છે.

At dusk—In the slight darkness of the evening or morning; at twilight; in the partial darkness of evening and morning. સવાર સાંજ વખતનું આછું અંધારૂં હોય છે તે વખતે; સંધ્યા સમયે.

To hunt for—To fly about in search of and kill. શોધીને મારવાને.

Insects—Small or tiny creatures. ઝીણાં પ્રાણી અથવા જીવડાં.

Feeds—Lives by eating. ખાઇને રહે છે.

Para 2. " As blind as a bat "—This is a proverb, e-g. " Don't you see so much ? It seems you are as blind as a bat. " This is not a true proverb because the bats can see in the evening and at night just as an owl does. The bat, however, cannot see anything as long as there is light. ચામાચીડીયાના જેવો આંધળો.

Is a common saying—Is a proverb which is very

often used. ઘણીવાર વપરાતી કહેવત છે.

More truly—More truly than people say; more justly.

Dazzled–Blinded by much light—Dimmed with an excess of light. તેજથી અંજાઇ જાય છે.

Catch tiny insects—Take hold of small creatures. નહાનાં જીવડાંઓને પકડે છે.

That we cannot see at all—Hence the justice of the sentence "As blind as a boy or a girl".

Para 3. This is the reason why—It is because of this; it is account of this; it is due to this. (આ કારણને લીધે).

Caves—Dens. ગુફાઓ. Hollow trees—In the holes of trees. ઝાડનાં પોલાણમાં.

Ruined houses—Houses that are ancient and destroyed. ખંડેરો; પડી ગયેલાં ઘરો.

In such places—In places like those mentioned above.

Hanging by their feet—The bats hang down by their feet. That is the position in which they sleep.

Bunches of them—Clusters of them; groups of them. ઝુમખે ઝુમખાં ભેગાં ચોટેલાં.

As if frozen up—**Q**uite motionless; As if chilled by extreme cold and snow. Note-All through the winter, since everything is frozen, they sleep.

Para 4. Rapidly-adv.-Quickly.

For amusement—For pleasure or simple delight. લ્હેર અથવા આનંદની ખાતર.

Looking for—Flying in search of—ની શોધમાં ઉડે છે.

Para 5. Looks—Appears. દેખાય છે.

Looks like—Resembles. ના જેવું દેખાય છે.

Like one—Like a bird. Rather—More correctly speaking. ખરી રીતે તો.

A flying mouse—Note—The bat is not a bird. It is really a flying mouse. (ઉડતો ઉંદર)

Several kinds of—Different kinds of. જૂદી જૂદી જાતનાં.

Closely-adv.—From near; minutely; attentively. ઝીણવટથી; બારીકાથી.

Shape-n-Form. આકૃતિ.

It has the same shape...mouse—Its shape and its colour are exactly like those of a small mouse. તેનાં રૂપ અને રંગ ન્હાના ઉંદરનાં રૂપ રંગ જેવાં હોય છે.

Fore paws—Front legs. આગલા પંજા અથવા પગ.

Whose fore paws...wings—Whose front paws or legs grew in the form of wings. Note—આવી રીતના અવયવ ફેરફારને માટે અંગ્રેજીમાં Natural selection નામની theory છે. એનો અર્થ એવો છે કે જે જનાવરને જે અવયવની વધારે જરૂર હોય છે અથવા જે અવયવ ખીલવવાની જે જનાવરને વધારે ઇચ્છા હોય છે તે જનાવરનું તે અવયવ ખીલે છે અને દૃઢ થાય છે. દાખલા તરીકે હાથીના નાસીકાનું અવયવ ખીલવવાની જરૂર છે તેથી તેને નાકને બદલે મ્હોટી સૂંઢ ઉગે છે. ફાડી ખાનારાં પ્રાણીઓને પંઝા ખીલવવાની જરૂર વધારે હોય છે માટે તેમના પંઝા કે નખ ખીલેલા હોય છે. ચામાચીડીયાના આગલા પગનો ભાગ પાંખ રૂપે બદલાયેલો હોય છે. પક્ષીઓને પણ તેમજ છે. આગલા પગને બદલે-તેમને પાંખ ઉગેલી હોય છે.

Many times as large as its body. ઘણા ગણી વધારે મ્હોટી.

Para 6. **Are** afraid of—Fear—થી બીએ છે.

Most bats—**A** great number of bats—ઘણાં ચામાચીડીયાં.

Harmless—Capable of doing no injury; uninjurious. નુકશાન નહીં કરનારાં.

Have more reason...of us—Have more reason to

be afraid of us than we have of being afraid of them. આપણને તેમનાથી બીવાનું કારણ છે તેના કરતાં તેમને આપણાથી બીવાનું વધારે કારણ છે.

We do not like them—We hate them and sometimes fear them.

Vampire or Vampire-bat. ચામાચીડીયા જેવું પ્રાણી; વાગોળ. A kind of blood-sucking bat generally found in South America with long sharp teeth. It fans and sucks blood and men do not know that their blood is being sucked. લોહી ચૂસનાર ચામાચીડીયાના જેવું પ્રાણી; વાગોળ.

It lives on blood—It feeds on blood.

Sucks-ચૂસે છે.

From its sleeping victim—From a sleeping man or animal. ઉંઘતા માણસ અથવા જનાવરનું.

Victim—A person destroyed by another. Here, the person or animal whose blood is being sucked by it.

Fixes on—Clings to ચોંટે છે. Usually-adv—Generally.

Fans with its wings—Waves the air with its wings as men do with fans. પાંખવડે પવન નાખે છે So that—In such a way that.

From the bite—From the sting or prick. કરડવાથી અથવા ચટકા ભરવાથી.

Awakes—Comes to consciousness; gets up. જાગૃત થાય છે.

Tired and weak—Weary and feeble. થાકેલો અને નબળો.

From the loss of blood—On account of the loss of blood due to the stings or suckings of the vampire.

Para 8, The fly-fox—A kind of bat found in the Eastern Archipelago; India and Australia. It is so called because it resembles a fox. લોંકડીને મળતું ચામાચીડીયા જેવું પ્રાણી.

Belongs to the same family—Is of the same kind or species. એજ જાતનું છે.

Family—Stock. મૂળ; જાત. (Species).

The wings of some measure as much...across—The wings of some of these fly-foxes are several feet in length from one end to the other or if measured crosswise. જો આડું માપવામાં આવે તો અથવા એક છેડાથી બીજા છેડા સુધીમાં કેટલાકની પાંખની લંબાઇ ઘણા ફીટની હોય છે.

Para 9. It is very fond of fruit—It likes fruit very much.

It is just a mischievous...monkey—It is as naughty and mischievous as a monkey is and steals away things as the monkey does. વાંદરાના જેવું તોફાની અને ચોર છે.

Black bunches—Black clusters not of fruit but of fly-foxes.

At a distance—If seen from far.

Look as if they grew on its branches—Appear as if they were fruits growing on its branches. તેઓ ઝાડ ઉપર ઉગેલાં હોય તેવાં જણાય છે.

One—A man. Closer—Nearer. વધારે પાસે.

Clusters—Swarms. ટોળાં, ઝુમખાં. (Bunches).

Hanging together—Hanging close to one another or fixed to each other.

Like the small bats do—Just as the small bats do (hang by their feet).

Questions and Answers.

Q. When are bats seen ?

A. At dusk of evening or morning or sometimes at night.

Q. How does it fly ?

A. It flies so fast that it seems to be shooting like lightning by us.

Q. Why does the bat come out at dusk ?

A. To hunt for small insects which it feeds on.

Q. Explain " As blind as a bat "

A. See Notes.

Q Is this proverb true ?

A. It is not wholly true. If the bats had faculty of speech they would have more justly said " As blind as a boy or a girl".

Q. Why are they blind during day time ?

A. Because their eyes are so made that they are dazzled by the sunlight.

Q. How can they see in darkness ?

A. In darkness they can see the tiniest things although we are not able to do so.

Q. Why do bats make homes in caves, hollow trees, and in corners of fallen houses ?

A. Because they cannot live in light.

Q. In cold countries what do they do in winter?

A. In cold countries clusters of them hang together by their feet and look frozen. But when the warmer season comes they awake and fly about in search of food.

Q. Do they fly for amusement or for food ?

A. For food.

Q. Is a bat really like a bird ?

A. No. It is just like a flying mouse. Its shape and colour are exactly like those of a small mouse whose forelegs have grown into wings many times as large as their bodies.

Q. Are bats harmful ?

A. No most of them are harmless and there is no reason why man should be afraid of them.

Q. Why do people not like them ?

A. Because they are creatures of darkness.

Q. What is a bat like ? Describe its habits.

A. Gather from above.

Q. What is a Vampire bat ?

A. A vampire bat is a kind of bat which attacks men or cattle while asleep. Generally it fixes on the victim's toe and then begins to suck his blood. While sucking it fans so that the victim feels no pain from the sting. When the man awakes in the morning he finds himself weak and weary on account of the loss of blood which the vam-

pire has sucked away.

Q. Where are vampire bats found ?

A. In hot countries and especially in South America.

Q. What are the flying-foxes like ?

A. The flying-foxes are a species of bats resembling foxes. They are found in the Eastern Archipelago, in India and in Australia. The wings of some of them are many feet long. They are fond of fruit and clusters of them so hang on the branches of trees by their feet that they appear to be growing there.

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3. Paper.

Para 1. Guess—Conjecture. ધારવું.

Rags—Torn pieces of cloth. ચીથરાં.

Coarse—adj—**Rough**; hard.

Para 2. What a history...have ?—Through how strange stages the rags pass ? ચીથરાંઓનો ઇતિહાસ કેવો વિચીત્ર છે.

Picked from—Plucked out of.

Seed-pods—Seed-vessels. કાલાં.

To be made into calico—To be turned into or or woven into calico.

Calico—સાદું સુતરાઉ કાપડ. (Printed calico—છીંટ)

Fibres—Threads or filaments. તાંતણા; દોરા.

Linen—A kind of cloth. સણ.

Stalks—Stems. કાખળાં.

Flax plant—શણનો છોડ.

Para 3. Cast aside—Thrown aside.

Once more—Once again.

In the form of paper—As paper. કાગળના રૂપમાં.

Of course—Without doubt; certainly.

Very much has to be done to the rags—Much labour is spent on the rags. ચીંથરા ઉપર ઘણું થાય છે.

4. Well sorted—Well or carefully separated according to colour and kind. સારી રીતે છૂટાં પાડવામાં,-જૂદાં પાડવામાં આવે છે.

Paper mills—Mills where paper is manufactured.

Picked out from the rest—Taken out from the whole heap.

Dashes them about—Tosses them about; flings them here and there. આમ તેમ પછાડે છે.

Beats much of the dust out of them—Cleans them of a great deal of dust by beating thrashing or dashing. પછાડીને તેમાંથી ઘણીખરી ધુળ કાઢી નાંખે છે.

5. **A** good boiling...still—Then the rags are boiled well and this makes them cleaner than before.

To take out—To remove.

Greaze—n.—Fatty or oily substance. ચરબીવાળો અથવા તેલવાળો ભાગ.

Teeth—દાંતા.

Dashes round and round—Turns round and round and strikes them—ગોળ ગોળ ફર્યા કરે છે અને તેમને કાપે છે.

Paste—A kind of gum. લાહ્ય.

Pulp—The dough-like mass of rags etc., of which paper is made. કણેકના જેવો ચીથરા વીગેરેનો બનાવેલો માવો.

They are ready—The rags are ready.

For making into paper—For being turned into paper.

Made into pulp—Powdered and softened into pulp.

6. **Tray**—A kind of broad vessel. કથરોટ—અઢોયા. ચારણી.

Which has bottom—The bottom of which is made of.

Fine threads—Small, slender or thin threads. પાતળા દોરા.

Drains away—Drips or drops down. ગળી જાય છે, નીચોવાઇ જાય છે.

Through the wire—Through the sifting threads.

Layer or sheet of pulp—The waterless pulp which sticks to the bottom. પડ અથવા થર.

7. **Sheets**—Long pieces. કકડા.

Felt—Cloth or stuff made of wool not by weaving but by rolling and pressing. ઉનનો પલાળેલો માવો કરી તેને વણીને નહીં પણ દબાણથી દાબીને બનાવેલું લુગડું.

Press—A machine in which something is pressed. દબાણ; દાબવાનું યંત્ર.

Dipped—Wetted by putting in. બોળીને.

Size—A kind of thin paste-like substance. લાઇના જેવો પાતળો ચીકણો અને પોચો પદાર્થ.

Glue—Paste. (સરેસ. લાઇ); A kind of viscous or sticky substance.

Hot steel rollers—Bulby rods of steel made hot.
Press over–Are pressed over or rolled over.
ફેરવવામાં આવે છે.
Smooth—Soft. લીસું.
Glossy—Polished; glazed. ચળકતું.

8. Made in pieces–Prepared in the form of pieces.
Rolled on—Are wrapt on by turning round.
વીંટાળવામાં આવે છે.
Reel—A roller or bobbin of wood for threads or paper to roll on. રીલ.

9. Put to many uses—Used in many ways.
ઘણી રીતે ઉપયોગમાં લેવાય છે.
Light–adj–Not heavy. હલકી.
Boats, tanks, water–pipes—Such as people see on stages or in theatres.
For those–To make such things.
They looked...wood—The pieces looked more like wooden pieces.

10 Chiefly–adv–Mainly; for the most part.
Light framework of wood—With a little framework of wood. (ચોકઠું).

Framework-Is the main prop work round and above which other things are worked (ચોકઠું).

Shutters-Movable; coverings for windows ઢાંકણું; Movable lids.

Sliding-adj-Movable; shifting (standing or placed crosswise). ઢળતાં, ઉઘડતાં.

Partitions—Walls which divide one room into many parts. દીવાલ.

Sheets—Long pieces.

Semi-transparent-Half-transparent. અર્ધપાર દર્શક.

Transparent-adj-Capable of passing rays of light through. પારદર્શક.

31 **So slightly**-So lightly; in such a scanty manner. આટલાં બધાં હલકાં અથવા ન્હાનાં (થોડાં).

Earthquakes-Quakes or shakings (shiverings.) of the earth. ધરતીકંપ.

Which shake down whole towns on account of which whole towns are shaken and brought to ground. આખાં શહેરોને ધ્રુજાવી પાડી નાંખે છે.

When this happens—When the towns tumble down.

Through lanters or little stoves—On account of lanterns etc.

Lanterns—Lamps. Stoves—Hearths ફાનસો; ચૂલા.

Setting fire to—Which lay fire to; which lay ...on fire.

The paper ruins—The ruins or wrecks of the tumbled or fallen paper houses. કાગળના ઘરનાં ખંડેર.

Questions and Answers.

Q. Trace the history of rags.

A. Cotton is picked from seed-pods. It is then woven into calico or cotton in cloth mills. The clothes are then worn and torn to rags. The rags are then collected for making paper therefrom The rags are sorted according to colour and kind, cleansed, boiled, washed in lime and soda waters and then turned to thin powder or pulp, and finally they are made into paper.

Q. Describe briefly the process or method of manufacturing paper.

A. Paper is made of rags, wood, old ropes etc. The rags are collected and sorted out according to colour and kind. White pieces are put in one heap and linen ones in another. The rags are then passed through a machine which beats out dust from them. To make them cleaner they are boiled, To remove the greaze and the colour they are put into lime and soda waters. Then they are put into water in which there is a toothed wheel which turns round and round and scratches them into thin soft wet powder or pulp. The pulp is then put in a tray at the bottom of which are thin threads or wires for sifting it. The water drips down and a layer or sheet of pulp is left behind. This sheet of pulp is taken out and put between sheets of felt. Then it is pressed hard and turned into paper. This paper is rough like the blotting paper. To make it smooth and glossy it is dipped

in size-a kind of soft glue. Paper is made into pieces which are several miles long and rolled on reels.

Q. What things is paper generally made of ?

A. Paper is generally made from rags, wood grass, reeds, straw and old ropes.

Q. Mention the strange uses of paper.

A. The ordinary use of paper is well-known to us; but paper is often used in very strange ways. Nice trays, light and strong and yet as hard as wood are made of it. Even boats, tanks, waterpipes wheels for railway cars are made of paper. The pulp for those purposes is pressed into hard and thick pieces which look like wood. In Japan the houses are built of paper. The windows the partitions etc are made of paper. Only the frameworks of houses are made of wood. The other portions of the houses there are generally made of paper. They do so because the country is very often subject to earthquakes and houses and whole towns tumble down and are destroyed by fire caused by lan-

terns and stoves. Such houses can be as easily built again as they are burned.

Q. Explain—(1) What a strange history the rags have? (2) The fibres, too, of which linen is made once grew in the stalks of the pretty flax plant. (3) Very much has to be done to the rags to change them into paper. (4) Then they are passed through a machine, which dashes them about and beats much of the dust out of them. (5) A wheel, with sharp teeth on it, dashes round and round. (6) Hot steel rollers press over the paper when it is dry, and make it smooth and glossy. (7) The outer walls are only shutters, opened in the daytime to let in light and air. The rooms also are divided by sliding paper partitions and the only windows are sheets of semi-transparent paper. (8) The Japanese build their houses so slightly because of earthquakes which often shake down whole towns.

A. See Notes.

Q. Explain the following words giving Gujrati meanings—(1) Seed—pods. (2) Calico (3) Linen. (4) Fibres. (5) Pulp. (6) Felt (noun). (7) Size (material noun). (8) Framework. (9) Semi-transparent. (10) Earthquakes. (11) Paper ruins.

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4. The Lost Princess.

Para 1. Try living in the jungle–Try a forest life; try to live in a jungle.

Standing empty—Which was lying quite empty–or unoccupied. ખાલી પડેલો.

Para 2. From hall to hall—From one hall to the other.

Para 3. To find Sita—In finding Sita.

To look far–To trace or find out. પગલાં જોવાનું.

Foot-marks—Traces of her feet; her foot-prints. પગલાં.

Para 4. In a scrap of silk–In a piece of silk.

Another and another—The pearls lying one after another on the way.

Dropped–v. t. Let fall–પડવા દીધાં હતાં.

To show her sister the way–To show her sister the way she had gone. જે રસ્તે તે ગઇ હતી તે રસ્તેા તેની બેનને દેખાડવાને.

Para 5. To where—To the place where. જે જગ્યાએ છે ત્યાં.

You had better first...old and ugly—It would be better for you to first appear quite old and ugly (disfigured). પણ પહેલાં તેા તારે ઘરડું અને કદરૂપું રૂપ ધારણ કરવું તે સારૂં છે.

Carry you off—Carry you away.

Para 6. Robe—Mantle. ઝભ્ભેા.

On the top of—**A**bove. ની ઉપર.

Silk one—Silk robe.

Para 7. Came up—Came near her.

It stood—The poor woman's cottage was situated.

A marble tank—A tank, the sides of which were built of marble.

Lotus flowers. કમળ પુષ્પ.

Floating in it—Floating on the surface of the lake-water. Note—" Float " is used for things. " Swim " is used for men.

Beyond the tank—On the other side of the tank. તળાવની પેલી પાર.

Para 8. When no one was about—When no one was near her; when she was alone.

Set lotus flowers in her hair—Put lotus flowers in her hair; wreathed lotus flowers in her hair. પોતાના વાળમાં કમળના પુષ્પ ગૂંથ્યાં.

Para 9. Just as the sun—Just or exactly at the time when the sun was rising.

Lovely–adj–Beautiful. સુંદર.

Dressed in yellow silk—Who had put on a robe made of yellow silk; clad in a yellow robe of silk.

Para 10. Started back—Fell back alarmed; fell back with fear. ચમકી.

Why !—Really (adv.) ખરેખર.

Look like—Resemble ના જેવીજ દેખાય છે.]

The Star of the **Palace**—This was a title given to Sita by the King. It means " The most beautiful woman in the palace ".

Whom she is...about—Of who she always talking.

Para 11. Was very happy—Became extremely glad; felt exceedingly happy.

To have found—At having found. મેળવવાથી.

Later–adv–Afterwards. પછી.

Questions and Answers.

Q. Who was the Lost Princess ?

A. The Lost Princess was Sita, sister of Gulga.

Q. Why did the two princesses run away from home ?

A. Because they were not happy at home.

Q. What kind of life did they want to pass ?

A. They wanted to pass a forest and free life.

Q. Who took away one of the princesses ?

A. When one of the sisters was out gathering fruit a prince came to their palace in the forest and took Sita away.

Q. Who offered help to Gulga ?

A. A jackal offered help to her.

Q. How could they know the way Sita had gone ?

A. By tracing her foot-marks and by the pearls which Sita had scattered along the way to show her sister the way she had gone.

Q. When did the jackal leave Gulga ?

A. When they were near the end of the forest.

Q. What did the jackal advise Gulga to do ?

A. The jackal asked the Gulga to appear ugly and old.

Q. Why did he do so ?

A. For fear lest Gulga should be carried away by a prince.

Q. How did Gulga look ugly and old ?

A. She painted her face and put on a dirty robe over her yellow silk robe.

Q. Where did the pearls lead her ?

A. They led her to the gate of a palace.

Q. Who met her there ?

A. A poor woman.

Q. What did the poor woman do ?

A. She took Gulga to her cottage.

Q. Where was the cottage ?

A. It was on the side of a marble tank full of crystal or clear water.

Q. What was floating on the water ?

A. Lotus flowers.

Q. What was beyond the tank. A. The palace.

Q. What did Gulga do early next morning when she was alone.

A. She bathed in the tank, put on her yellow

dress and wreathed flowers in her head.

Q. Then what did she do ?

A. Then she again painted her pretty faco black and putting on the dirty dress went back to the cottage.

Q. What happened the next day ?

A. Next day at sunrise while she was standing on the steps of the lake a young prince came down the tank to inquire as to who stole away the king's flowers. He saw the princess and said that she looked like Sita. Gulga inquired about Sita and was told that she had become his brother's wife. Then the prince found her to be Sita's sister and took her to the palace and Gulga was afterwards married to him.

Q. How was Sita called in the palace ?

A. She was known as the Star of the Palace !

Q. Briefly summarize the story.

A. Gather the summary from above.

Q. Explain (1) you had better first make yourself look old and ugly or some prince may

carry off. Parse "better" in the sentence.

A. See Notes.

5. The Ring in the Well

Para. 1. Was once in great need–**Badly wanted.**

Whom he could trust–Upon **whom he** could **rely;** upon whose honesty **and integrity he** could depend.

A servent whom he could **trust–A trust–worthy** or faithful servant. ભરોસાપાત્ર નોકર.

Made a plan—Formed a scheme; formed a plan; found a stratagem. Get one–G.t a s.rvant.

Para 2. Let it be known in the city–Proclaimed; advertised. જાહેર કર્યું. (published .

A day's work–Work which would **last** a day.

Para 3. Wages–Pay, reward for **labour.** (રોજી, પગાર). Note–Wages is **a noun which** is generally used in the **plural.**

Para 4. Strange work—A curious sort of work.

Bucket—A pail. (ડોલ).

Ran through—Escaped; flowed out; leaked out through.

Para 5. What is the use...work—Of what use is it to do such a foolish work? what avails it to do such a foolish work?

Para 6. The use of the work...business—It is the king's business or concern to look as to the use of the work. કામ ઉપયોગી છે કે નહીં તે જોવાનું રાજાનું કામ છે. It is the king's look out to see of what use this work is.

All the same—However, Nevertheless, (તેમ છતાં)

Para 7. Any more of it—Any more of this foolish work.

'Tis making a fool of one—To do so (i. e to do any more work) is to show one's self foolish. તે પોતાની જાતને મૂર્ખ બનાવવા જેવું છે.

Para 8. Nearly—adv—Almost.

Looked down...well—Looked at the bottom of the well; looked into the well.

Para 9. What was that—What was that thing which was shining at the bottom of the well?

A lovely ring—A nice or beautiful ring.

Para 10. Would have gone with the water—Would have been poured out with the water.

The work was not so useless after all—It now appears to me that the work I have done was not fruitless after so much labour.

Para 11. Was pleased to see him—Was glad to see him.

Questions and Answers.

Q. What did the king want?

A. Trusty servant.

Q. What plan did he make?

A. He proclaimed in the city that he wanted a man to do a day's work for him. Two men came to him and mentioned their wages. The king then gave each of them a basket and asked them to draw out water from a well with buckets and to pour it in the baskets. This was to test their honesty. One of the men found the work foolish and left it off. The other continued to work till the well was empty and then found at the bottom of it a precious ring. He took the ring to the king who took him up as his faithful ser-

vant and gave the ring to him for his honesty. The man knew that the work even of pouring water in a basket is not after all fruitless or useless.

Q. Briefly summarize the story. A. See above.

Q. Describe what the two men thought of the work given to them.

A. One of them thought the work to be foolish. The other man was of opinion that it was the king's concern to see whether or not it was of any use.

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6. A Talk about Roots.

Para 1. Do please come—Note—"Do" is emphatic. I earnestly entreat you to come.

They are looking quite dead—They seem to be totally withered and lifeless.

What is the matter with them—What is wrong with them. તેમને શું થયું છે ?

Para 2. Starving—Providing no nourishment of water; keeping them away from the neccessary supply of water.

It is no wonder–Since you have not wanted them it is not wonderful.

Para 4. **Watered**–Sprinkled water on. પાણી પાયું હેતા.

Would have helped themselves to food–**Would** have themselves drawn food from the earth.

Moist–adj–Wet. ભીની.

Para 5. Can help itself—Can take food by itself without being helped in it by man.

Partly–adv–To a certain extent. થોડે અંશે.

What its roots are for—**For** what purpose that it has roots.

Plant–foods–Substances eaten by plants.

Soil—Earth; ground.

Drink them in—Take them in.

Para 6. Pull up—Take out.

Dead plants–Withered plants.

Some thin threads—Some thin or slender fibres or tissues. કેટલાક ન્હાના રેસા.

As thin as fine hairs—As thin as slender hairs. Note–"Hairs" is plural here because reference is made to each separate hair. Collectively speaking the form is "Hair."

તેના વાળ કાળા છે. His hair is black.

Para 7. Moisture-Water; watery portion. (ભીનાશ)

Para 8. What to take up-What to suck in or drink in and what not. શું ચુસવું અને શું ન ચૂસવું.

No power to choose—Have no faculty or capacity of selection. પસંદ કરવાની શક્તિ નથી.

That is way-That is the reason why.

We must not put anything...for plants—

Change this sentence by putting "such...as"—We must not put such a thing in the soil of our gardens as is not good for plants.

The roots hairs—The fibres on the roots.

Would be sure to take in—Are to sure drink it in whether it be good or bad.

Para 9. They do-They certainly look like threads or fibres.

The proper name—The true name. યોગ્ય નામ.

Fibres—Thread-like tissues of plants. ઝાડના અથવા છોડના દોરા જેવા રેશા.

And so we say that...fibrous—That is the reason why we call such a root fibrous. અને આ કારણને

લીધે આપણે આવા મૂળીયાંને રેસાવાળાં મૂળીયાં કહીએ છીએ.

Carrot—ગાજર.

Para 10. Carrot root–The root af a carrot.

A tap root–The main root of plant long and pointed towards the end and going down into the earth. ભોયમાં સીધું ઉતરેલું મૂળ.

Tiny threads—**Small** fibres.

Which take in the food—**Which** suck in the nourishing substances.

Para 11. Fleshy–adj–Flesh like. The eatable portion of fruit or vegetable food.

A store of food–**A** stock or heap of food. ખોરાકનો જથ્થો.

Laid up–Heaped up; piled up; gathered. એકઠું કરેલ. For its own use—Uttered with a feeling of surprise.

Grew—Cultivated. ઉધાડીએ છીએ.

So we do—Of course we do so. Certainly we grow them for using them as food.

So that—**In** order that.

Feed upon—Draw food from.

The fleshy root—The thick substantial root.

Gradually–adv–By and by; slowly and slowly.

Disappears–Is eaten away (by the flowers and the seeds).

Could talk—Could speak; had power of speech. વાચા હોત.

Probably—Perhaps (adv) કદાચ.

Grumble—Murmer; complain. ફરીયાદ કર.

Questions and Answers.

Q. How are the plants starved ? or why do plants die ?

A. Plants die or are starved when they are not watered. The soil around a plant's roots must be always kept moist. The roots of plants have fibres which suck in moisture from the soil and thereby keep the plants alive.

Q. How do the plants help themselves to food ?

A. With the aid of fibrous roots.

Q. How do plants draw in food ?

A. The plants draw in water with the fibres

on the roots. They suck in the moisture in the soil and the moisture has all that nourishes them. The ground round the roots must be clear and not full of poisonous plants or things, otherwise the plants die or decay.

Q. How many kinds of roots are there ?

A. There are two kinds of roots. (1) Fibrous roots. (2) Tap roots. Fibrous roots are roots with threads or fibres which draw in food. Tap roots are roots tapering and going downwards in the earth. Upon them are small threads or fibres which draw in and gather food in the main body or fruit of the plant.

Q. Is the fleshy part of a plantfor its own use or for the use of man ?

A. The fleshy part is the store of food gathered by the fibres for the use of the plant itself. By and by flowers and seeds grow on plants and from these flowers and seeds other plants grow. The flowers and seeds

take in food from the fleshy part of the plant till it is wholly eaten up. Men, however found that the fleshy part was eatable and so deprived the seeds of their food and took up the food to satisfy their own hunger.

Q. Write briefly what you know about plants and roots.

A. Gather the answer from above.

Q. Explain (1) If you have watered the ground the plants would have helped themselves to food. (2) The thick fleshy part which we eat is really a store of food laid up by the plant for its own use."

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7. The Stork and the Crane.

Para 1. Stork—A kind of wading bird visiting marshes and rivers for feeding on fish, frogs etc. બગલેા.

Crane—A kind of bird having long slender legs and a long neck and powerful wings. It feeds on fishes etc. સારસ; બગલાના જેવું પ્રાણી.

Marsh—A damp, watery place covered with

decayed leaves, shrubs, and reeds. ઘાસવાળી અને કાદવ કીચડવાળી જગ્યા

Person–Bird. Here it is spoken of as a person and described as gifted with the faculty or power of speech.

To be thinking so deeply—Engrossed or absorbed in meditation or thought; engaged in profound thought. ધ્યાનમાં ગુલતાન. Compare the Gujarati proverb "as cunning as a stork."

He could see nothing...around him–He was not at all aware of what was going about; his attention was not at all directed towards what was happening or going on around him. તેની આસપાસ શું થાય છે તેનું તેને જરાપણ ભાન ન હતું.

Para 2. Lively–adj–Nimble; active; cheerful. આનંદી, ચાલાક.

To hop about—To jump about; to go jumping about. કુદકા મારવાનું.

Enjoy himself–To give pleasure to himself.

Para 3. Pray–Please. (A word of address). pl-

ease tell me, Mr. Stork.

Do you always...leg—Note-The stork is known for its pretended thoughtful nature and also for its habit of standing on one leg. It stands on the riverside or in water pretending disregard of the fish that sometimes make bold to swim by him. As soon as it sees one it at once thrusts its beak in the water and catches the fish.

Pause–n.–Stop; interval between hearing and speaking.

After a long pause–લાંબો વખત અટકયા પછી.

During which the crane...to sleep—During which it seemed to the crane that he had fallen asleep. જે વખતે સારસે એમ ધાર્યું કે તે ઉંઘમાંજ પડી ગયો છે.

Gravely–adv–Seriously. ગંભીરપણાથી.

Para 4. He felt he was not so clever as–He felt (it appeared to him) that he was not so clever as. તેને લાગ્યું કે તે...ના જેટલો હુશિયાર નથી.

For a time—For some time. થોડો વખત

Was very humble and meek—Remained quite

lowly and mild or gentle. ઘણો નમ્ર અને નરમાશવાળો રહ્યો.

Thought he should—That he should.

He could not think so cleverly—He could not think so cleverly as the stork did. જેટલી બાહોશીથી તે બગલો વિચાર કરતો હતો તેટલીજ બાહોશીથી અથવા ડહાપણ ભરેલી રીતે તે વિચાર કરી શકતો નહોતો તોપણ.

So quiet—So meek or mild.

I feel certain—I am quite sure. મને નક્કી જણાય છે કે.

A race—n—Note—Cognate object to run.

Para 5. Off he went—He started off (to carry out his plan) તે ઉપડ્યો.

After a while—After some time.

Agreed to race—Consented to enter into the race શરતમાં ઉતરવાનું કબુલ કર્યું.

Watch v.t.—To look on their race.

Were eager—adj—Were anxious, eagerly desired.

Para 6—A course—A path to run on; a race-course; the margin of fixed path on which people run races. શરતનો રસ્તો.

Was marked out—Was fixed, was chalked out;

નક્કી કરવામાં આવ્યો.

With all the big...side—And all the big birds and animals sat on one side of the race course. અને મ્હોટાં પક્ષી અને પશુઓ રસ્તાની એક બાજુએ બેઠાં.

Once before—On a previous mee'ing; on a day of race run before this one. આ શરતના પહેલાં.

Would not agree to come—were not willing to attend the race. શરત જોવાને આવવાનું કબુલ કર્યું નહી.

Unless—So long as not (Conjunction).

Unless they thought...safe—So long as they thought themselves unsafe; so long as they thought that they were not safe. જ્યાં સુધી તેઓ પોતાની જાતને સહીસલામત ધારતા નહોતા ત્યાં સુધી.

Para 7. Chosen-pp-Selected. પસંદ કરાયો.

To start the race—To give start to the race; to make them begin the race. શરત શરૂ કરવાને.

Swan—A kind of goose.

Keep the course clear-Remove from the race-course or race path all that happened to come on it. રસ્તો ચોખો રાખવાનું.

A moist—prep—In the midst of.

Excitement–n–Uproar; loud shouts of joy. આનંદની બૂમોની વચ્ચે.

Called out "Go"–Gave the start. દોડવાનું કહ્યું; જાઓ (દોડો) તેમ કહ્યું.

Para 8. Away they went—Off they went; they started off; they ran off. તેઓ ઉપડયા; તેઓ દોડવા લાગ્યા.

At full speed—With all possible speed. પૂર જોસથી.

Side by side–Keeping side by side, અડોઅડ અથવા જોડાજોડ રહીને.

Kept so—Continued to keep side by side–સાથેને સાથે રહ્યા; એકજ લાઇનમાં દોડયા કર્યું.

In front of them—Before them. તેમના આગળ.

Instantly–adv–Immediately; in a moment. તરતજ.

Para 9. On they went—They ran on and on.

Striving to get in front—Each trying hard to outrun the other; each trying hard to run ahead of the other. એક બીજાથી આગળ નીકળવાને પ્રયત્ન કરતાં.

Shouted till they were hoarse–Shouted out loud cries of joy until their voices became harsh and cracked and so could shout no

more. જ્યાં સુધી તેમના ધાંટા બેસી ગયા અથવા બેસૂર થઇ ગયા ત્યાં સુધી બુમ પાડી.

Just at the end—Just (very near to) at the end of the race-course or goal. શરતના રસ્તાની છેડે.

Got in front—Came up to the front; outran the crane. આગળ નીકળ્યો.

Won by three yards—Won the race by three yards. He outran the crane by three yards, he got three yards ahead of the crane. ત્રણ-વારથી જીત્યો; ત્રણ વાર આગળ નીકળ્યો.

Para 10. To hide himself—To hide or conceal himself or his face out of shame.

He had made so sure of winning—He was quite sure of winning the race. તેને શરતમાં જીતવાની ઘણીજ ખાત્રી હતી.

Beaten—Defeated. હરાયો.

In the sight of—In the presence of. ની હાજરીમાં; ની આંખ આગળ.

Boasts—Braggings. મગરૂબીવાળા શબ્દો.

After all his boats...beaten—The shame of the defeat was too hard for him after so many braggings of his own skill and speed.

આવા ખાડામાં કૂદ્યા પછી હારવું ખરેખર અસહ્ય હતું.

Para 11. Was kind enough to—Was so kind as not to.

Talk much—To boast of ની બગરૂખી કરવાનું.

Victory-n-Success.

After a little—After some time.

Became as friendly...before-Became his friend again as he was before; became as reconciled to him as he was before; Friendly adjective. પહેલાનાં જેવોજ તે તેનો મિત્ર થયો.

Questions and Answers.

Q. Describe the different charectaristics of the stork and the crane.

A. The stork was quiet and seemed always to be so much thinking that one might think that he was quite unaware of what was going round him. He used to stand on one leg and meditate. He was not boastful. The crane, on the other hand, was nimble and cheerful. He was not in the habit of thinking too much. He liked to hop about and to enjoy

himself. He was, however, boastful of his speed.

Q. What was the crane's question and what the stork's answer ?

A. The crane's question to the stork was whether he always stoond on one leg. But the stork answered after a pensive pause that he sometimes stood on the other leg.

Q. What change took place in the mind of the crane ?

A. The crave was at first humble and meek and thought the stork to be wise and clever, Gradually-however, he became proud and thought that the stork could not in any race outrun him.

Q. What plan did the crane adopt to win the honour of a good runner ?

A. He knew that the stork was mild and quiet and could not run fast. So he asked him to run a race with him feeling sure that he would easily outrun him. He invited his friends to attend the race so that his victory may be praised.

Q. What preparations were made for the race?

A. A race-course was marked out. The big birds and animals who were invited sat on one side of the course and the small ones on the other. A goose was chosen to start the race. A swan was appointed judge and an owl was selected for keeping the course clear.

Q. Why did the big birds and animals sit on one side of the course and the small ones on the other?

A. Because on a previous occasion the big birds had eaten up the small ones and so the little birds and animals agreed to attend the race when their safety was assured.

Q. What happened from the beginning to the end of the race?

A. The crane and the stork started at full speed amid a great excitement. For a long time they kept on side by side. Once a mouse ran in front of them but the owl ate him up. Just at the end of the race the stork

got in front of the crane and won the race by three yards.

Q. How did the stork and the crane then behave towards each other ?

A. The crane was greatly ashamed of his defeat since he was beaten in the presence of all his friends and that too after so much boasting. But the stork was kind enough not to boast of his victory and so the crane became friendly with him.

Q. Explain:—(1) On the day of the race a course was marked out, with all the big birds and animals on one side and the little ones on the other. (2) So the small birds and animals would not agree to come unless they would be safe. (In this sentence put " so long as...not " for "Unless" without changing the meaning). (3) After all his boasts, it was so hard to be beaten. (4) The stork, however, was kind enough not to talk too much of his victory, so that the crane after a little became as friendly with him as before.

A. See Notes

Q. Give the moral of the story.

A. Appearances are not to be believed. A man may appear to be weak and slow but he may really have great strength and speed. Pride ends in defeat and shame.

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8. Stems.

Para 1. Were at work—Were doing their work.

School garden—Garden belonging to a school.

Note–Gardening is taught in some of the European schools.

Tying—Fastening. બાંધતાં.

Para 2. Watching them—Looking at them; supervising them.

But they did not answer–But they could not exactly define what a stem was.

Is meant—Is understood.

By the stem...meant—The stem of a plant is !

Bears—Produces; gives rise to. ઉગાડે છે.

Para 3. Buds—Young shoots. કૂંપળ.

Grow into—Grow and become.

A curious way—A strange way. (As other plants do not do so).

What they are—What they really are.

You might mistake...roots—you might take such stems for roots. તમે ભુલથી આવાં થડીયાંને મૂળીયાં ગણો.

Mistake—Out of mistake take for; wrongly take for. ભુલથી ગણવું.

Para 4. Creeper-n-A plant which creeps along or grows either on the surface of soil or round some supporting poles and roofs. વેલો.

Are climbing up—Are creeping up; are growing upwards.

Along the ground—On the surface of the ground supported by the surface of the ground.

Para 5. At some of the joints—Just near some of the joints.

Joints-n-Points where two portions or things meet. સાંધા.

They are taking root—The stems are sending roots underground. તેમનાં મૂળીયાં બંધાય છે.

Para 6. What a long root—Note—It was not

the root of the potato plant, but it was the stem.

What you think is a root...stem—What you think to be a root is really a long stem growing underground. જેને તમે મૂળીયું કહો છો તે જમીન નીચે ઉગતું લાંબું થડીયું છે.

Underground-adj-growing under the ground.

Thread—like-Roots resembling threads; fibrous roots. રેસા અથવા તંતણા જેવાં મૂળીયાં.

A creeping root—A root which grows on or creeps on along the ground. વેલાની પેઠે પેટે ચાલતું મૂળીયું.

Not one—Not a root.

Buds grow from stems. Note—The process of growth in the case of plants and trees is first the roots, then the stems, then the buds from which flowers and leaves shoot out or grow.

Para 7—That is because—It is so because.

It has swollen out into strange shapes It has bulged out into curious forms. કેવા વિચિત્ર રૂપમાં તેના દડા જેવા આકાર (ટેંભા) ફુલી નીકળ્યા છે.

How it has...shapes—How strange tubers or bulged (swollen) portions have grown out of it તેમાંથી કેવા વિચિત્ર દડાજેવા આકાર ફુલી નીકળ્યા છે.

Tubers—Swollen or bulged out portions of a stem; underground fleshy stems of plants. મૂળના ગાંઠા; કંદ.

Para 8. Swellings of a stem—Tubers.

Turnip—A kind of plant with a solid and bulbous root. It is like the cabbage (કોબીચ) and is used generally as food for sheep and cattle. વિલાયતી મૂળો. કોબીચના દડા કરતાં ન્હાનો પણ કઠણ દડો હોય છે તે અને કોબીચ અને કોબી ફ્લાવરના પાંદડા જેવાં પાંદડાવાળો છોડવો જેને આપણે વિલાયતી મૂળો કહીએ છીએ તે.

Para 9. Stepped across the path—Went across the path.

Spot-n—Place. Onions—Round, white or red bulbous stems used as vegetable. કુંગળી.

Layers of thick leaves—Sheets or covers of thick leaves. પાંદડાંના ઉપરા ઉપરી પડ.

Peeled off—Pulled off; tore by drawing the covering or skin; stripped by drawing. ચીરી લીધાં.

Para 10. **Bulb–n—A** bulged or swollen portion of something. કંદો.

Para 11. Upright–adv—Straight; erect. સીધું, અ[illegible]

Cling to the wall—Prop on or rest on the wall, to support itself on the wall.

Closely–adv Minutely.

Thread–like pieces—Fibrous pieces or tendrils of a creeper.

Curl round—Coil round; twine themselves round. વીંટાય છે.

Hold the plant up—Keep the plant up; keep the plant away from falling down.

Tendrils—Tender shoots of a plant or creeper that wind or curl round another body for the purpose of support. વેલા વિગેરેનો વીંટળાઈ રહેવાનો વાળો અથવા રેસો.

Para 12. Differ–v. int.—Are different from one another.

Some are square—Some stems are square in shape.

Are jointed—Are furnished with joints or internodes. વચમાં ગાંઠા અથવા સાંધાવાળા.

Substance—Ingredient; thing. ચીજ.

Pith-n—A soft fleshy or juicy substance. ગલ; રસ.

Para 13. Compound-n—Yard. The outerskirts of a building. કંપાઉન્ડ.

Palm tree— તાડીનું ઝાડ.

Notice—Look; mark.

Gets maller—Becomes smaller.

Para 14 By rings of new wood—By curling layers of new wood.

Fresh wood—New wood.

Almost alike—Almost in the same way; almost all parts equally; equally

Questions and Answers.

Q. What is a stem ?

A. The stem of a plant is that part which grows up from the root and bears leaves and flowers.

Q. Do all plants send out their stems in the same way ?

A. All stems are not alike. Some plants send their stems along the ground or even quite under the ground. In such cases they are

easily mistaken for roots. The Potatoe plant has its stem underground and looks like a root. The roots are really the fibres growing round the stems which can be easily recognized by the buds. The stem of the onion is very short and covered over with layers of thick leaves. The stems of creepers are weak. They cling to walls. Their tendrils coil round other things and hold them up. In this way stems differ. Some stems are round, some square and some are jointed as in the case of sugar cane. Some are hollow and some are filled with pith. Some stems always remain thick from bottom to top. Other stems get smaller and smaller as they reach the tops.

Q. Describe how Potato plants grow.

A. The potato plant has a long underground stem. Small thread-like roots grow from it. The stem is not green because it is hidden from the sunlight. The stem is swollen here and there into strange bulbs or tubers. These tubers are the potatoes

that we eat. The potatoes are not the roots of the potato plant but they are the swollen and bulbous fleshy portions of the stem.

Q. Describe the onion.

A. The stem of the onion is short. It is covered with many layers of thick leaves. The bulb itself is the portion that we eat. Below the bulb are fibres which represent the roots.

Q. Why are the stems of the mango tree and the palm tree different ?

A. Because the stems in their cases grow in two quite different ways. In the case of the mango tree the stem becomes bigger by rings of new wood growing outside the old wood. Hence the higher portion is thinner than the lower. In the case of the palm tree the new wood grows within the stem and all through remains of the same size.

Q. Explain the following words: (1) Tendrils; (2) Turnips. (3) Pith. (4) Tubers.

A. See Notes.

Q. **Explain:—(1)** Notice how here and there it has swollen out into strange shapes. These shapes are called tubers and the tubers of this plant are called potatoes. (2) As he spoke, he peeled off some of these layers to show them to the boys. (3) Some are jointed like the wheat stem, the sugar cane and the bamboo. Some are hollow and some are filled with a soft substance called pith. (4) The stem of the mango tree gets bigger by rings of new wood growing outside the old wood.

A. See Notes.

Q. Write briefly what you know about stems.

A. Gather from above.

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9. The Cunning Crows.

Para 1. Uttering their harsh cries—Crying or crowing in a harsh manner.

Harsh–adj–That which displeases or pains the ear.

Para 2. Greedy–adj–Gluttonous; eagerly desiring food. ખાવાને આતુર; ખાઉધરૂં.

Dreadful thief—Terrible thief; a robber who steals away food in quite a frightful manner. ભયંકર ચેાર.

Whether it is useful to him or not—તે તેને ઉપયેાગી હેાયકે ન હેાય તેાપણ.

Known to run off—Found running away or flying away.

Para 4. Watching—Looking fixedly at.

Para 5. That is much too large for you—That piece of meat is so very large for you that you cannot eat the whole of it. તે એટલેા બધેા મેાટેા છે કે તું તે પૂરેા ખાઇ શકશે નહીં.

The black rascals–The cunning black crows, કાળા લુચ્ચા કાગડા.

Seemed to say—Appeared to be saying to the dog.

Flick–n–A sharp sudden stroke; a sharp and sudden pressing of things.

With a flick of the tail—Sharply and suddenly pressing the ends of their wings together એકાએક અને ઉતાવળે તેમની પાંખના છેડા દબાવીને અથવા પછાડીને.

Warning.–p. p.–used as adj–That which gives a

warning or sign (notice) of something. **Here** the warning was of the attack on the dog. ચેતવનારૂં; સાવધ રહેવાને સુચવવું.

Caw—n—The peculiar voice of a crow. કાગળાનો કાકા કરતો અવાજ.

With a warning caw—With a caw which gave the warning to the dog that they were going to attack him. ચેતવનારો કાકા કરતો અવાજ કરીને.

To get a peck at—To peck at; to snatch. ઝુંટાવવાને.

Peck-n—Snatch. The stroke or sudden snatch with the beak. ચાંચવડે મારેલી ઝુંટ.

Growled—Snarled angrily. ઘુરકયું કર્યું.

Showed his teeth—Grinned. દાંતીયાં કર્યાં.

Not they—Surely they were not afraid. ખરેખર તેઓ બીતા ન હતાં.

Para 6. **Would not leave it for a moment**—Did not like to part with the piece of meat even for a moment. એક ઘડીવાર પણ માંસનો કકડો છોડવાને ઇચ્છતો ન હતો.

Crept up quietly—Secretly and stealthily came forward. શાંત રીતે અને છુપી રીતે આગળ આવ્યો.

With a sudden rush—Suddenly rushing forward;

suddenly making an attack. એકાએક ધસીને; એકાએક હલ્લો કરીને.

Managed to tear off...meat—Skilfully tore out or snatched off a small piece of the meat. ચાલાકીથી માંસનો એક કકડો તોડીને ઉપાડી લીધો.

Para 7. Instantly-adv—Immediately. તરતજ.

There began such a chattering—They began to chatter so loudly. They began to caw so loudly or harshly. તેઓ એવો તો અવાજ કરવા મંડ્યા.

Not a bit—Not even a piece of it.

They meant to have it—They were determined to have it. તેઓએ તે લેવાનુંજ ધાર્યું હતું.

They were talking...next—They were talking among themselves in their own language as to what they should next do to get the whole piece of meat. તે આખો કકડો લેવાને માટે શું કરવું તેનો તેઓ વિચાર કરતા હતા.

Para 8. They seemed to have...minds—It appeared that they had come to a certain conclusion; it seemed that they had decided as to what they should do. શું કરવું તેનો તેઓએ વિચાર કર્યો હોય તેવું જણાતું હતું.

Ceased—Came to an end; stopped. બંધ થયું.

Getting as close to him...could—Going as near to him as was possible to do so. બની શકે તેટલું નજીક તેની પાસે જઈને.

Dropped his little piece...nose—Put the little piece of meat that he had pecked at just near the dog's nose. માંસનો ન્હાનો કકડો કુતરાના નાકની પાસેજ મૂકયો.

As if to say—As if he wanted to say. જાણે કે તે એમ કહેવાને માગતો હોય કે.

Para 9. Must have been...fellow—Was surely a greedy fellow. ખરેખર લોભી અથવા ખાઉધરો હોવો જોઈએ.

Deserved—Was fit for; merited. ને લાયક હતો.

To lose it all—To lose the whole of it. આખો કકડો ખોવાને.

So deserved to lose it all—So it was just that he should lose it all. તેથી આખો કકડો ખોવાય તેને માટે તે લાયક હતો.

Snapp at—To suddenly and eagerly seize at; To snatch away. એકદમ ઝુટ મારવી.

Brought back—Which was brought back.

Para 10. The moment the dog left...upon it—As soon as the dog left the big piece (in order to snap at the small piece) two of the crows pecked at and seized it. કુતરાએ તે મોટો કકડો નીચે મૂકયો કે તરતજ બે કાગડાએ તેના ઉપર તલપ મારી.

Pounced at—Suddenly seized. તલપ મારી.

They began their feast—They began to eat delightfully. આનંદથી ખાવા લાગ્યા.

Every now and then they cried—While eating they frequently cried.

As if to mock at...dog—As if they wanted to make fun of or ridicule the dog. જાણે કે તેઓ કુતરાની મશ્કરી કરવા માગતા ન હોય તેમ.

With rage—Angrily. ગુસ્સાથી

Questions and Answers.

Q. Explain the following:—

(1) With a flick of the tail and a warning "caw," they flew down and went

to get a peck at the meat. (2) Master Dog growled and showed his teeth. (3) So the biggest of the crows crept up quietly, and with a sudden rush managed to tear off a small corner of the meat. (4) The moment the dog left the big piece two of them pounced upon it. (5) Every now and then they cried "caw, caw!" as if to mock at the dog, who was barking with rage at the foot of the tree.

A. See Notes.

Q. What kind of birds are crows?

A. The crows are bold, cunning and very greedy birds. They are great robbers of food, and steal away even things like money, pens, sugar, soap, and others which are quite useless to them.

Q. Give an example from your text, of the cunning nature of the crows.

A. A dog had a piece of meat. Some crows who were sitting on a tree saw him eating

that piece, and at once desired to have it. They flew down to the dog and were going to get a peck at the piece but the dog growled and showed teeth; This, however, did not frighten the crows away, as they wanted to get it. At last the biggest of them crept quietly forward and managed to peck out a small piece of the meat and they all flew up the tree. But they did not eat even a bit of it. They held counsel and decided to have the whole piece. They formed a plan and they came down once more quite close to the dog. The big crow dropped the small bit to the dog and the greedy dog leaving his big piece snapped at it and ate it up. But in the meantime two of the crows pecked at the big piece and they all flew up the tree once more and made a good feast and cawed as if to mock the angry dog who was barking fruitlessly at the foot of the tree.

Q. Can you draw any moral from this story?

A. The moral of the story is that we should

not greedily desire too much and that we should not wish to have what is not ours, otherwise in trying to get another thing we shall lose our own, as the greedy dog lost his own big piece.

Q. Why did the dog deserve to lose the whole piece of meat ?

A. Because he was greedy and wanted to have even the small bit from the crows.

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10. Habits.

Para 1—Beni Madho-Veni Madhav. Had come home—Had gone to Beni Madhos' house.

To borrow-v.t. To take something with a promise of repaying it. ઉછીનું લેવું.

Had been struck with—Was pleased with; was wonder-struck at ખુશી થયો હતો; તાજુબ થઇ ગયો હતો.

Polite and pleasant manners—Polished, graceful and respectful behaviour, તેની વિનયી અને સંતોષકારક વર્તણુક અથવા રીતભાત.

Polite—adj. Civil વિનયી.

Pleasant—adj. Satisfactory સંતોષકારક.

Manners—n. One's attitude or behaviour towards others બીજા તરફની આપણી વર્તણુક અથવા રીતભાત. Note—The word is always used in the plural form, in this sense.

Beni Madho's father manners—Beni Madho's father was greatly pleased at his polished and respectful behaviour towards others બીજા તરફની તેની શિષ્ટ, સંતોષકારક અને વિનયી રીતભાતથી તે તાજુબ થયો હતો.

Para 2—Notice-Mark જોવું.

Para 3—I noticed most his speaking—What I observed (marked) most was his mild and polite way of (manner) of speaking જે મેં ખાસ કરીને જોયું તે તેની ધીમે અને વિનયપૂર્વક બોલવાની રીત છે.

That is a habit I...to form—I wish that you should form such a habit. એવી ટેવ તારે પાડવી તે હું ઇચ્છું છું.

Your way of speaking...rough—You speak in a rather noisy and impolite or harsh manner તારી બોલવાની રીત જરા મોટે અને કઠણ અથવા ઉદ્ધત છે.

Alter-v. t.—Change. ફેરવી નાંખવું.

If you wish—If you like that I should do so.

Para 4. You will find it...think—You will find that the task of changing your habit is more dificult than it at present appears. તને લાગે છે તેના કરતાં તે તને વધારે અઘરૂં લાગશે.

Habits are easy to make—A habit is formed easily; a certain kind of habit is easily contracted. ટેવ સહેલાઈથી પાડી શકાય છે.

But hard to break—But they (i. e. the habits) cannot be easily removed or altered. પણ તેઓને કાઢી નાંખવી તે અઘરૂં છે.

Which will show you what I mean—Which will clearly show you what I mean to say; which will make you easily understand what I am driving at. હું શું કહેવા માગું છું (મ્હારા કહેવાનું શું તાત્પર્ય—અર્થ છે) તે તને બતાવશે.

Para 5—Dusty-adj.—Full of dust. ધુળવાળો.

The sun beat fiercely...head—The rays of the sun or the heat of the sun fell fiercely on his head; his head was extremely heated by the rays of the sun; he felt

great heat on account of the rays of the sun which fell on his head. સૂર્યનો તાપ તેના મસ્તક (મગજ) ઉપર ખૂબ તપતો હતો.

Parched—Dried. સુકાઇ ગયું હતું.

Weary-adj—Tired; exhausted. થાકી ગયેલા હતા.

He could harly drag one...other—He could scarcely walk; he wearily dragged himself on; he could hardly walk further. તે ભાગ્યેજ એક પછી એક પગને આગળ ઘસડી શકતો હતો, તે ભાગ્યેજ થાકથી આગળ ચાલી શકતો હતો.

Para 6. Wished so much—He extremely desired to have.

Shrub-Plant; Small tree; છોડ.

By the Way side...By the side of the way; by the roadside. રસ્તાની બાજુએ.

Para 7. A little way from the road—Only at a little distance from the road; just near the roadside. રસ્તાથી થોડે દૂર.

Plain-n—Level land; a tract of level land without trees or hills. મેદાન; ચોગાન.

Hastened to it—Hurriedly went to it. ઉતાવળે તેની નજીક ગયો.

At its base—At the foot of it. તેના તળીયે.

With a sigh of pleasure—With a sigh of relief and pleasure. દુ:ખનો છેડો આવતાં આનંદનો નિશ્વાસ નાંખીને.

To rest in its cool shade—To take repose in its cool and pleasant shade. તેના ઠંડા છાંયામાં વિશ્રામ લેવાને.

Para 8. He was just about to enter–He was just going to enter. તે પ્રવેશ કરવા જતો હતો એટલામાં.

To his surprise, he saw—He was greatly surprised to see. તે જોઇને ચકિત થયો.

Sitting at a spinning-wheel–Sitting at a wheel with which she was spinning cotton. રૂ કાંતવાના રેંટીયા પાસે બેઠેલી.

As she spun—While she was spinning—જ્યારે તે કાંતતી હતી ત્યારે.

Fine—Thin or slender and beautiful; delicately beautiful. ઝીણું, સુંદર.

Fine as those...web–As nice as the slenderest threads of a spider's web—કરોળીયાની જાળના તાંતણા જેવાજ સુંદર અને ઝીણા.

Web—A kind of thread **work.** જાળ.

Streaks of gold—Lines of gold. સોનેરી લીંટીઓ અથવા સોનાના લાંબા તાર.

Para 9. He had never seen any one so lovely—He had never seen any woman so beautiful as she. તેણીના જેવી સુંદર સ્ત્રી તેણે કદી જોઈ ન હતી.

Lovely-adj-Beautiful; pretty.

I am weary and worn—I am tired and exhausted. હું થાકયો પાકયો છું.

Lay myself down—Rest myself. મારી જાતને આરામ આપું ?

They are rested-They are reposed. તેમને આરામ મળે.

Para 10. If you will but...If you will only allow me to bind you with this silken thread; if you are prepared to be bound with this silken soft thread. જો તું મને આ થોડા રેશમી પોચા દોરા તારી આસપાસ વીંટવા દેતો.

It is all **I** ask of you—That is the only thing that **I** ask you to allow me to do. એ એકજ વાત હું તારી પાસેથી માગું છું.

It is **a** wish of mine—It is only one of my

capricious wishes. તે તો મારી એક વિચિત્ર (અથવા તરંગી) ઈચ્છા છે.

Para 11. **R**eplied—Answered.

Who would not do...thing—Who would not allow such a small thing? આટલી નાની વાત તે કોણ ન કરવા દીએ.

Wind—વીંટવું. Roll. About me–Round my body.

Go on my way—Continue my journey; proceed further. આગળ ચાલતો થઈશ. Note—The students must have by this time known who the beautiful woman is. She is only "Habit" binding men with seemingly thin and soft thread but really binding them hand and foot in such a way that they cannot free themselves in any way from her powerful binding. Such is "Habit" or such is the force of Habit.

Para 12. Delightful–adj–**P**leasant.

Watched–v.t.–Saw. **W**atched her quick...him—**W**atched or saw her rolling or winding the thread quickly about him.

He was soothed to sleep—**H**e was lulled to

sleep; he felt so happy and pleased that he at once fell asleep. Note—Song generally lulls men asleep and that is the reason why mothers sing songs to lull the babios asleep in the cradles. તે નિદ્રાધિન થઇ ગયેા.

Para 13. By and by—Gradually; after some time.

Great was...astonishment—He was greatly surprised.

He could not move—foot—He could move or shake neither his hand nor his foot because he was tightly bound.

Was wound—**Was** rolled.

Tightly-adv—Firmly; inextricably. સખ્તરક.

Was wound in thonsands of coils—Thousands of coils or turns, twists were rolled round him. હજારેા આંટા વીંટ્યાં હતા.

Dull and hard—Disgusting and unpleasant to look at.

To his horror—Quite horrified or dismayed; quite frightened. ભયભીત રીતે.

Coil-n-Twist; roll. **Aloud**-adv-Loudly.

Para 14. **To set him free**—To make him free; to liberate him; to unwind the thread. તેને છૂટો કરવાને.

Her only answer...laugh—In answer to his entreaty or prayer she only laughed in a cruel and jeering tone. તેણીએ જવાબમાં માત્ર બીન માયાળુપણાથી અને મશ્કરીમાં હાસ્ય કર્યું.

Ugly-adj-Disfigured. બેડોળ; કદરૂપી.

Witch—Sorceress. ડાકણ.

Para 15. **So it is**—The same is the case with (our habits). આપણી ટેવની બાબતમાં પણ તેમજ છે.

Until they are...to break—And at last they become so strong that we cannot break them or remove them.

Are good ones—Are good habits.

Make up—Mould; form. ઘડે છે.

Questions and Answers.

Q. 1. Explain the following:-(1) Beni Madho's father had been struck with his polite and pleasant manners. (2) Yes, but I noticed

most his quiet gentle way of speaking. That is a habit I should like you to form, Beni Madho. Your way of speaking is a little loud and rough. (3) You will find it more difficult than you think. Habits are easy to make, but hard to break. (4) The sun beat fiercely on his head. His mouth was was so parched with heat and dust, and his feet were so weary, that he could hardly, drag one after the other. (5) He hastened to it, and found at its base a cave. With a sigh of pleasure he went forward to rest in its cool shade. (6) The cool shade was delightful, and he watched her quick fingers winding the thread round him, and listened to the sweet song she sang, he was soothed to sleep. (7) It was no longer bright like gold, its colour was dull and hard, and as he looked, he saw to his horror that each coil was growing thicker and thicker. (8) Her only answer was a cruel mocking laugh. (9) Take care, then, that your habits are good ones which

you will not wish to break, and which you will only wish to grow stronger until they make up the character of a good man.

A. See Notes.

Q. II. What was chiefly worth noticing in Ram Chandra's way of speaking ?

A. It was his quiet gentle way of speaking.

Q. III. What was wrong in Beni Madho's way of speaking ?

A. Beni Madbh's way of speaking was a little loud and rough.

Q.IV. Can habits be easily altered ?

A. Habits are not easy to alter. They are easily formed, but not easily broken or removed.

Q. V. Give an example to show the force of habit.

A. A young man was walking along a dry and dusty road. It was extremely hot and he became very weary. He wished to have a shady place to rest in. After a long time he found a great rock at the base of which was

a cave. In the cave it was shady and cool. When he entered it he saw a very beautiful woman sitting at a spinning wheel. The threads she spun were fine and shining. He asked her to let him repose for sometime in the cave. She, however, said that she would allow him to rest only if he allowed her to bind him with the slender silken thread. The youth consented thinking that on awaking he would free himself from the bondage. But it was a mistake. On awaking, when he began to remove the threads twisted round his body, he found that they were tighty tied. The woman was no longer beautiful and the threads seemed to be hard and of a dull colour. He implored her to set him free, but she answered with a cruel mocking laugh. In this way habits, though a pleasant bondage first, totally enslave us to them and we cannot break loose from their grasp.

Q. VI. How do habits grow and how do they end?

A. The force of habits in the beginning is pleasant but in the end it becomes painful and hard.

Q. VII. What kind of habits should we form ?

A. We should form only such habits as are good, because by and by they become strong and make our character good and our life happy. Bad habits, on the other hand, should not be formed, because, although in the beginning they give pleasure, in the end they make up the character of a bad man and we become not only bad men but slaves of our habits.

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11. The Farmer's Goat-Part I.

Para I. Unlucky-Unfortunate. કમનસીબ.

Had always been unlucky...goats—Had always been unfortunate as regards his goats. તેના બકરાંની બાબતમાં હમેશાં કમનસીબ હતો.

Some fine day—On a day when it was bright and pleasant.

Cords—Ropes; thin and slender ropes. (ઝીણું) દોરડાં. Tethers.

Wanted the open...freedom—Wanted to roam (wander) freely about in open and fresh air. ખુલ્લી હવામાં સ્વતંત્ર ફરવાની ઇચ્છા હતી.

Para 2. Understand-Know.

Strange behaviour-Strange or curious conduct. વિચિત્ર વર્તણુક.

It is of no use—It is useless to keep the goats; it is no use keeping the goats. બધું નકામું છે.

Dull—Tired; weary; cheerless. (stupid). આનંદ-હીન (મૂર્ખ.)

Miserable—Unhappy; wretched. ગરીબ અથવા દુઃખી.

Para 3. He did not give up all hope—He did not lose all hope; he did not abandon or leave off all hope. તેણે તદ્દન આશા છોડી દીધી નહીં.

He was careful—He took care. તેણે ધ્યાન રાખ્યું.

To get it—To buy it.

So that it might...living with him-In order that it might be habituated (accustomed)

to live with him. જેથી ફરીને તેની જોડે રહેવાની તેને ટેવ પડી જાય.

Para 4. With her–Her because the goat was a she-goat.

Soft eyes–Mild or gentle eyes; eyes full of mildness or gentleness. નમ્ર આંખો.

Tufted beard–Having a beard like a tuft; having a bushy and thick beard. જાડી લાંબી દાઢી.

Shiny–adj. Bright; glossy. ચળકતા.

Curly horns–With horns curled or bent up.

Clothed her–Enveloped her; was grown all round her body. તેને વીંટળાએલ હતા.

Gentle and loving–Mild and amiable.

Allowed herself to be milked–Let any one milk her. પોતાને દોવા દેતી.

Without kicking over the pail–Without trying to upset the pail or milk-pot with a kick. લાત મારીને દુધનું વાસણ પાડી નાંખવાને બદલે.

Para 5. Enclosed by–Fenced round with; surrounded by થી ઘેરાયલું.

Made of loose rough stones–Built of stones roughly and loosely arranged. છુટા ખવાયા

ખડબચડા પથરાની બનાવેલી.

Stake–Pole; staff. વાંસડો, વળી. Spot–Place or patch of ground.

Giving her plenty of rope–Tied in such a way that the goat could graze about freely. દોરડું લાંબું રાખ્યું.

From time to time–Frequently.

Para 6. Looked contented–Seemed to be satisfied with her condition.

Delighted–Pleased.

He was mistaken–He was wrong.

Grew very tired–Became or felt very much tired or disgusted of it.

Para 7. To be up there–To go up that hill.

To scrape against...neck–To grate or to slip in a scratching manner against one's neck. પોતાના ગળાની સાથે ઘસાવું.

How pleasant...one's neck !–How happy or jolly would it be to frisk about without this nasty tether which constantly scratches or bruises my neck.

A field is big...to graze in–An ox or an ass can

graze comfortably in a field.

Space-Room. જગ્યા.

Para 8. Tasteless-Dull; insipid; without any taste સ્વાદ વિનાનું.

Grew thin-Became thin.

Straining all day...cord-Struggling for the whole day to be free from the rope or cord.

Her head turned-With her head turned.

Nostrils-The two passages of the nose through which breath is taken in or sent out. નસકોરાં.

Quivering-Shaking (on account of her struggle or attempts to be rid of the rope). ધ્રુજતું; ફરકતાં.

Uttering...Baa !-Giving out the mournful or sad sound of her bleating. દયાજનક બેં બેં કરતો અવાજ કરવું. (Bleating painfully).

Baa !-Is the sound produced when a sheep or goat bleats. બેં બેં કરતો અવાજ.

Para 9. Too well-Perfectly, unmistakably. બરાબર રીતે.

Something was the matter-There was something wrong with the goat. બકરાંને કાંઇક છે તો ખરૂં.

Questions and Answers.

Q. Why was the farmer unlucky as regards his goats ?

A. Because he lost all of them ever in the same way.

Q. How were the goats lost ?

A. They broke loose of the cords and ran away to the hills where the wolf devoured them.

Q. How many goats did the farmer lose ?

A. Six.

Q. Why did he buy the seventh goat ?

A. Because he did not give up hope altogether.

Q. What kind of goat was the seventh ? Describe it.

A. The seventh goat was very young and pretty. It had soft eyes, a tufted beard, shinging black feet, curly horns, and long white hair on the body. It was gentle and loving and did not kick the milk-pail while it was being milked.

Q. Where did the farmer tie it ?

A. He tied it in a field which was enclosed by a wall of loose and rough stones. It was tied with a stake and the rope was long enough for the goat to graze about comfortably.

Q. How did the young goat feel at first in the field ?

A. At first the goat felt happy. But one day on looking at the hill it desired to go there. The field was not sufficient for it and it ever strained and pulled at the rope with nostrils shaking and uttering mournful "Baas." It grew thin and gave less milk.

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12. The Farmer's Goat-Part II.

Para 1. As-when...In her own tongue—In the language of a goat.

Pining away—Growing lean and thin or languishing; being reduced on account of eagerness of desire. લેવાતું જાઉં છું.

Para 2. In amazement—In wonder and horror;

utterly dismayed.

Lotah—The pail or jug of milk.

Whitecoat—That is the name of the little goat.

Para 3. It is not that—That is not the reason why I want to leave you.

It is not worth the trouble—It is no use taking that trouble.

Para 4. Silly—Simple and foolish.

Butt—Strike with the horns. શીંગડાં મારવાં; શીંગડાં ભીડાવવાં.

Para 5. Bad tempered—Of a very bad and fierce temper. ઘણાજ ખરાબ સ્વભાવનું.

Para 6. Oh dear me!—This is an exclamation which shows surprise, distress, and sympathy. દુઃખ દયા અને આશ્ચર્ય બતાવનાર શબ્દો.

Inspite of yourself—Inspite of the reasons or wishes you have shown.

Para 8. Gloomy stable—Dark and dreary stable.

Bolted the door—Shut and locked the door with a bolt or chain. બારણાને સાંકળ વાસી.

Unluckily—Unfortunately.

Hardly had...when—No sooner...than.

Skipped out—Jumped out.

Para 8. Great was the excitement there—There was a great stirring or tickling of feelings there. ત્યાં ઘણીજ ચળવળ માલુમ પડતી હતી.

Anything so pretty—Anything so fair as the little goat

To caress—To kiss.

Scents—Fragrance; smells.

Seemed to welcome her—Appeared to be receiving the goat quite joyfully. Note-This is called pathetic fallacy. The change was not in the hillside. It was in the goat's mind. The goat was greatly pleased on getting free scope.

Para 9. Where she pleased—Wherever she liked.

Para 10. Tips-Ends or points. અણીઓ.

Questions and Answers.

Q. Could the farmer persuade the goat to stay ?

A. No. All his efforts were useless.

Q. So what did the former do ?

A. So he shut the goat up in a stable and bolted its door. But unfortunately he forgot to shut the window and the goat skipped out and fled.

. How did the goat find the hillside ?

A. The hillside appeared very beautiful. The bending branches of trees caressed her sweetly with the points of their leaves. The flowers smelled very sweet, and the whole hillside welcomed her joyfully. The grass was sweet and grew up to the tips of her horns.

Q. Explain:—(1) All the trees bent to the ground to caress her with the ends of their branches. (2) So the farmer carried the goat into a gloomy stable and shut and bolted the door...and hardly had he turned his back, when the goat skipped out and fled.

A. See Notes.

13. The Farmer's Goat—Part. III.

Para 1. Rolled about with her...air—Rolled about with her legs lifted up into the air. પગ ઉંચા કરીને આળોટવું.

Stirring up layers...twigs—Producing a rustling sound in the thick bushes or clusters of leaves and twigs. પાનની ઝાડી ઘટાને હલાવીને.

Twigs—Tender branches. કુમળી ડાંખળીઓ.

With one bound—With one leap. એક કુદકો મારીને.

She was on her feet again—She again stood up તે ફરીને ઉભું થયું.

Thicket—Bush. ઝાડી.

Brushwood—Underwood–ઝાડની નીચે ઉગતાં ઘાસ અને છોડવાની ઘટા.

Now on a hillock—At one time on a small hill or rock; sometimes on a small hill. (એક વખત) થોડીવાર એક ન્હાની ટેકરી ઉપર.

Ditch—Pit. ખાઇ; ખાડો.

Up, down, everywhere—She leaped up and down the hill, in fact she leaped everywhere she liked. તે ટેકરીના ઉપર અને નીચે બલ્કે જ્યાં ફાવે ત્યાં કુદવા લાગ્યું.

You would almost have...hillside-Her wild pleasure was such as would make one think that about ten forest goats were roaming about on the hill. તેનો આનંદ એવો હતો કે આપણને એમ લાગે કે ત્યાં દસ જંગલી બકરાં હતાં. (તોફાન કરતાં હતાં.)

Para 2. Sprang at one bound...streams—She jumped at one leap across wide (broad) streams. એકજ કુદકે ઝરણાં (-હેળાં) માં કુદ્યું હતું.

Splashed-Dashed water on her body; sprinkled her body with water; wetted.

Spray-A quantity of water flung or splashed up. પાણીની અંદર કાંઇક વસ્તુ પડવાથી ઉડેલી છોળ.

All dripping-With the water dropping down from her whole body. આખે શરીરેથી પાણી ટપકતું.

Flat rock-Level rock. સપાટ ખડક.

Sunbeams-Sunlight; rays of the sun.

Para 3 Plain-Meadow. મેદાન.

She laughed...came-She laughed so much that tears sprang up to her eyes. Note-Too much laughing brings tears (of joy) in the eyes.

Para 4. Room-Space. જગ્યા.

Poor thing-Oh ! **Poor** creature ! ગરીબ બીચારૂં.

Now that...up so high-Now since she had climbed up so high. હવે તે ઉંચે ટેકરે બેઠેલું હતું તેથી.

Fancied-Imagined; thought. માનતું હતું.

Para 5. Greedily eating—Eagerly eating. આતુરતાથી ખાતાં.

Sweet—tasting bushes—Bushes the tender twigs and leaves of which tasted very sweet. મીઠી ઝાડીઓ.

Very pleased-Greatly delighted.

The white-coated stranger-The unknown beast with white wool.

Para 6. The wind blew cold-The cold wind began to blow.

A dark shade crept...mountain-Darkness began slowly to descend on **or** to surround the mountain.

Already-So soon. એટલી વારમાં.

Still—Quiet motionless; શાંત, હાલ્યા ચાલ્યા વિનાનું.

In great astonishment—Greatly surprised that night should have come so soon.

Para 7–mist–The white and gray clouds **that** surround hills and mountains or **riversides** and valleys in the morning and **in the** evening. સવાર અને સાંજે ખીણો, નદીના કાંઠા, ટેકરીઓ અને પર્વતોની આસપાસ ધુમ્મસ થાય છે તે.

Tinkling bells–Bells tinkling or giving **out a** tinkling and pleasant or musical **sound**. ટણકાર કરતી ટોકરીઓ.

On their way home–Which were going home after grazing in the fields.

Miserable—Wretched; unhappy.

A hawk–A kind of bird which swoops down **or** flies rapidly down from a high point **in** the sky to catch the prey. બાજપક્ષી.

Brushed her–Flew sweeping by her side. તેની બાજુએ ઘસાઇને ઉડયું.

Shivered–Trembled. ધ્રૂજવા લાગ્યું.

A howl–The peculiar sound of wolf. વરૂનો અવાજ અથવા વરૂની ચૂરકી

Para 8. The foolish thing—The fulish little creature.

A horn sounded—The sound of a horn was **heard**. એક શીંગડાનો અવાજ સંભળાયો.

Para 9. Half wished–Almost wished. લગભગ ઇચ્છા કરી.

Questions and Answers.

Q. Explain the following:—(1) Here and there she leaped through the thicket and brushwood, now on a hillock, now at the bottom of a ditch, up, down, everywhere. (2) She sprang at one bound across wide streams that splashed her with spray as she passed. (3) Poor thing! Now that she was perched up so high, she fancied that she was as big as the world itself. (4) Towards noon, running this way and that, she met several deer greedily eating the leaves of sweet–tasting bushes.

A. See Notes.

Q. What did the goat do on the hill?

A. She rolled down with legs lifted up, stood up again, leaped here and there, up and down, everywhere through the thicket. She sprang across the streams which splashed

her body with spray. Then she stretched herself on the rock and dried herself and finding such ample space she thought that she was as big as the world itself.

Q. How did the goat feel when night came on?

A. When night came on she could not see the farmer's cottage in the valley. She heard the tinkling bells of sheep returning home and then she felt miserable. A hawk flew by sweeping her sides with his wings. She began to tremble and then she heard the wolf's howl and the farmer's horn. She wished to go back on account of the approaching darkness and terror. But the remembrance of the cold, the stake and the stone wall kept her back from doing so.

Q. What did the goat wish to do after hearing the farmer's horn?

A. Write here the last lines of the answer given above.

14. The Farmer's Goat. Part IV.

Para I. A rustle–The sound produced by the movement or stirring of leaves. ખખડાટ.

Two ear's—i. e of the wolf.

Standing straight up–Standing erect. Note–This showed that the wolf had seen the goat and was thinking of eating her up.

Glaring-adj–Shining. ચળકતી.

Para 2. The huge creature—The monstrous beast; the big beast (namely the wolf). રાક્ષસી અથવા મ્હોટું પ્રાણી.

Greedily—Eagerly desiring to eat up.

Licking his lips–Moving his tongue on his lips. હોઠ ચાટવું.

Hurry–Haste. Turned–Began to walk away.

Grinned–Showed his teeth. ધુરકી કરી; દાંતીયાં કર્યાં.

Wickedly–In a horrible and threatening manner ધમકીરૂપ અને ભયંકર રીતે.

Para 3. Velvety—Velvet is a kind of silk cloth મખમલ. Here the meaning is ' of the colour of velvet' or 'of the softness of velvet '.

અખમલના જેવા.

Para 4. Perhaps I had better...at once—Perhaps it would be better to allow myself to be eaten at once than fight all night with the wolf.

On the second thoughts—On thinking further.

Stood on guard–Stood watchful, stood on the watch that the wolf may not attack her unawares or without her knowing it. સાવધ ઉભું રહ્યું.

Lowered–Bent down.

Stuck out—Held out; pointed out. આગળ ધરીને.

Brave little goat...she was—As she was a brave little goat.

Para 5. It was just to see—It was only to see.

Para 6. Drew near—Went near her; approached her.

Forced—Compelled. ફરજ પાડી. To draw back—To retire or retreat. પાછા પડવાની.

To recover his breath—To breathe quietly and slowly.

Hastily-With speed; hurriedly; quickly.

Blades—Pieces. તણખલાં.

Sweet-scented grass-Grass which gave out a pleasant and sweet smell. મધુરી સુગંધ આપતું ઘાસ.

With her mouth full—With her mouth full of grass.

Para 7. It went on-The fight went on.

From time to time—Frequently; very often. વખતો વખત.

Twinkling-Shining with a flickering but bright light. ચકચકતા

Oh! If I can-Oh, I wish I can.

Para 8. Went out-Disappeared; became invisible.

Snapped-Snatched at the goat; bit with teeth. કરડવું હતું.

Fiercely—Forcibly; violently. જોરથી.

A pale glow—A faint light.

The hoarse crow...cock—The harsh (unpleasant) crowing of a cock.

Farmyard—Yard of a farm or a field with the farmer's cottage.

Para 9. At last—At last the day has dawned.

Stretched herself full length—Lay down on the ground at full length (in order to let herself be eaten). લાંબું સુઈ ગયું.

Coat—Covering of the skin, viz. the wool.

Stained—Smeared; spotted. ભરાઈ રહેલું, લોહીના ડા-ઘાવાળું.

Questions and Answers.

Q. How did the goat know the coming of the wolf ? A. By the rustle in the leaves.

Q. How did the wolf look ? A. The wolf had his ears standing erect. His eyes were glaring. He was looking greedily at the goat and was licking his velvety lips with his red tongue as if he were sure of the prey; but when the goat turned he grinned horribly.

Q. Describe the struggle between the goat and the wolf. A. The goat stood on guard and held out her horns When the wolf drew near she began to use her horns and struck the wolf so much that he was forced to re-

tire ten times in order to recover his breath. Whilst he was recovering breath the goat hastily ate the tender blades of the sweet-smelling grass. The fight was then renewed. It lasted for the whole night. The goat looked at the sky to see if dawn was app roaching. Atlast a pale light was seen and the harsh crowing of a cock was heard. Then the goat stretched herself at full length on the ground and the wolf devoured her.

Q. Briefly write the story of the goat and the wolf. (the farmer's goat).

A. The students should gather the answer from the lessons and answers given above.

Q. What is the moral of the story relating to the goat ?

A. The moral is that a man should not desire that which is not meant for him and that he should not stick obstinately to an adventure full of risks and dangers. The story also gives us the lesson that we should not risk our lives in getting false pleasures and

enjoyments. All that glitters is not gold. The hill was full of many hopeful pleasures to the goat but when she reached there she found that her life was really in danger. Foolish obstinacy ends in self-destruction.

Q. Explain:-(1) Whitecoat heard behind her a rustle in the leaves. She turned, and in the dark, saw, two short ears standing straight up, with two glaring eyes between. It was the wolf! (2) He was in no hurry, but when she turned, he grinned wickedly. (3) A pale glow appeared in the eastern sky. The hoarse crow of a cock came from a distant farmyard below. (4) Ten times she forced the wolf to draw back to recover his breath. Whilst he did this the hungry goat hastily ate a few blades of the sweet-scented grass.

A. See Notes.

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15. A Talk about leaves.

Para 1. Taking only one—Taking only one leaf.

Para 2. Does it matter which...we take—Can we pick any of the leaves without distinction or regard ? અમે ગમે તે તોડીએ તો કાંઈ વાંધો છે? Is there any objection if we pick any of the leaves we like ?

Para 3. Of the same pattern—Of the same mould or structure or model. એકજ નમૂનાના.

Just alike—Quite equal or similar. એક સરખાંજ.

That would quite match each other—That would exactly look like each other.

Of nearly the same shape—Of almost the same form. લગભગ એકજ રૂપનાં.

Para 4. Most have stalks—Many of them have stalks or small twigs on which they grow. ઘણાંખરાને ડાખળીઓ છે.

Was a little puzzled—Was somewhat perplexed or confused. જરાક મૂંચવાયો અથવા ગભરાયો.

Leaf-stalk—Stalk or twig on which the leaf was. પાંદડાની ડાળખી; the stalk bearing a leaf or leaves.

Leaflets—Little leaves. પાંદડીઓ.

Para 5. We will sort—We will separate. આપણે જૂદાં પાડીશું.

Into two lots—Into two kinds or heaps. બે ભાગમાં.

In a single piece—Alone on a stalk. એકલાંજ હોય.

The plum tree—આલુનું ઝાડ.

Hibiscus—A kind of plant.

Neem leaves—લીંબડાનાં પાન.

Para 6. The sorting—The separation. જૂદું પાડવું તે.

Simple leaves—Single leaves; leaves growing singly on a stalk.

Para 7. Noted—Marked; carefully observed.

A leaf of the creeper—A leaf on a creeper. વેલા ઉપર ઉગતું એક પાન.

Para 8. Veins—Fibres in a leaf. નસો.

How they branch off...other—How they grow and shoot away from each other. કેવી રીતે એક બીજાથી તેમની શાખાઓ ફૂટે છે.

Like network—Like a string-work of the shape of a net. જાળી જેવું.

Right down—Straight down. સીધું નીચે.

Para 9. In turn—One by one. વારા ફરતી.

Side by side with it—Side by side or alongside of the middle vein. તેની જોડા જોડ.

Para 11. Branch out—Spread out ?

Para 12. The leaves are just as...roots—The leaves of trees are quite as useful to them as their roots are.

Para 13. So it does-It actually does so.

Breathes—Takes in air. હવા લે છે.

Does not need—Does not require or want.

Para 14. Get to them—Reach them.

Questions and Answers.

Q. Explain:—(1) Does it matter which one we take ? (2) The leaves are just as useful as roots. (3) To grow to its full size, a tree should be out in the open field.

A. See Notes.

Q. Explain the words:—(1) Pattern. (2) Match. (3) Leaflets. (4) Leaf-stalk. (5) Plum tree. (6) Hibiscus.

A. See Notes.

Q. Are the leaves of one and the same tree alike ? Are they of the same pattern ?

A. They are not alike. Not even any two leaves of the same tree are alike. But they are at least of the same pattern or shape.

Q. In how many different ways can leaves be sorted ?

A. Leaves can be sorted in the following ways. (1) Those growing singly on a stalk; (2) those growing in groups on a single stalk. (3) those that are round, pointed, egg-like spear-like, heart-like etc. (i. e those that can be sorted according to their shapes; (4) those the veins of which branch off and cross each other. (5) those that have veins running straight down in the middle. (6) Those that have a single vein running straight down in the middle.

Q. Explain what are simple leaves and what are compound leaves. A. See Notes.

Q. Of what use are leaves to a plant ?

A. Leaves are as useful to a plant or tree as its roots are to it. They breathe in air for the plant and breathe out the water and air which the plant or tree does not need.

Q. When can leaves breathe in or breathe out air and water ?

A. When the air and sunlight reach them.

Q. When do trees and plants grow to their full sizes ?

A. When they grow apart from one another or in an open field.

Q. What becomes to those trees and plants which grow in bushes ?

A. They get no sunlight and little air. So they are generally weak and thin.

Q. How can veins be found in the leaves ?

A. By the naked eye or by holding a leaf to the light.

Q. Write briefly what you know about leaves.

16. Bricks and Mortar.

Mortar—Lime and sand mixed. ચૂના અને રેતીનો ક્રીંત.

Para 1. I wonder—I feel astonished; it seems strange to me મને અચંબો થાય છે.

Stuff–Thing; material વસ્તુ.

In a rage–In anger; angrily.

Crumble to pieces–Break into small pieces.

Knocks against you–Strikes against you. તારી સાથે અથડાય છે તેા.

Alter–v.t. Change બદલાવવું.

Knocks–Hits or strokes. અથડાટ; ધક્કા.

Para 2. Think of the care—Just consider the care or attention. ચીવટ અથવા ધ્યાનનેા વિચાર કર.

Clay—Earth માટી. **Sought**–Found શેાધી કાઢયું.

Put me into a mould–They put me in the shape of a brick.

Mould–Shape; form. રૂપ.

To swell with pride–To puff or blow herself up with pride મગરૂબીથી ફુલાવાનેા.

Para 3–After all–Inspite of all that તેમ છતાં.

Mud–Wet clay કાદવ.

At first–In the beginning.

Now ages ago—But hundreds of years ago સેંકડેા વર્ષ પહેલાં.

You swim...sea–Is it you who used to swim in the sea ?

Sink in it, you mean–You really mean to say that you sank in the sea.

Growled–Exclaimed angrily; uttered angrily.

Para 4–Don't interrupt me...speaking–Don't speak abruptly or suddenly in the middle of my speech હું બોલું છું તેની વચમાં તું ન બોલ.

I formed part of...sea–I was a part of some beautiful small creatures that used to swim in the sea.

Tiny shells–Small hard coverings ન્હાની છીપ, તેમનાં ન્હાનાં ખોખાં.

That was my part–The mortar originally was in the form of seashells.

For ages and ages–યુગના યુગ સુધી. For centuries and centuries of years.

Pressed us tightly together–Pressed us forcibly together.

It was all very dark...at times—At the bottom of the sea it was very dark and it was sometimes not fine or pleasant to stay there.

Para 5—Curious–Inquisitive (adj) સાંભળવાને ઉત્સુક.

Had become curious–Had begun to take some

interest in the tale; had begun to inquire about the other particulars or details of the mortar's tale.

Hardly–adv–Scarcely. ભાગ્યેજ.

Para 6–To go back again–To return to the bottom of the sea.

Remained–Stayed રહ્યા. Dropped–Let fall પડવા દીધાં.

The wind blew us other seeds–Some seeds came to us blown by the wind.

In time–In course of time વખત જતાં.

Para 7—Greyish white–White tinged or slightly mixed with the grey colour.

Para 8–Which he drove right into us–Which he struck or plunged straight into us જે તેણે સીધું અમારામાં ઘૂસાડયું અથવા ભોંક્યું.

Is still too painful...think of–Is still so grievous or painful that even so much as to remember it now is to cause us pain. અત્યારે તેનો વિચાર કરવો તે પણ દુઃખ ભરેલો છે.

With a sob in her voice–With a sobbing voice ડુસ્કાં ભરતાં અવાજ વડે.

Para 9—For days—For several days together.

Was over–Was completed.

We were not so pretty...at—We did not look so beautiful. અમે એટલા સુંદર દેખાવા લાગ્યા નહીં.

We made a great fuss—We made a great deal of hissing noise.

Got not—Became not.

Hissed—Made a hissing sound. સુસવાટ કરતો અવાજ કરવા લાગ્યા.

Swelled–Were blown up; got bigger than before. ફુલ્યાં.

It was of no use—That was all to no purpose; our misery could not be brought to an end in that way.

Para 10—Stirred us about—Moved us about with shovels etc. પાવડા વગેરેથી હલાવ્યા.

Turned us over and over...ourselves–Turned us upside down so often that we became quite unconscious or senseless અમને તો એ-ટલા બધા ઉંચા નીચા ફેરવ્યા કે અમને અમારી જાતનું એ ભાન ન રહ્યું.

Para 12–Rafter—The timber pole in the roof of a house વાંસ, વળી, છાપરાંની અંદરની વળી.

Ceiling—Roof (છાપરું).

Each of you needs the other...the world—Each one of you requires the help of the other in order to become and be regarded as useful to the world દુનિયામાં ઉપયોગનું ગણાવાને તમારામાંના દરેકને એક બીજાની જરૂર છે.

Tumble down—Fall down.

To hold them together—To keep them together.

So you had better be friends—So it is better that you should be friends rather than foes. તમારે માટેતો મિત્ર થવું તે સારૂં છે.

Questions and Answers:—

A. Explain (1) You crumble to pieces if anything knocks at you, and you have no fine shape, but knocks do not alter my beautiful form. (2) The brick tried hard to swell with pride. (3) When they died, their tiny shells-that was my part—sank to the bottom, and lay there for ages and ages. The weight of the water above us pressed us tightly together. (4) What they did next to us is still too painful to

think of (5) Afterwards they poured water over us. We made a great fuss. We got hot, and hissed, and swelled, and sent up steam, but it was of no use. (6) The men stirred us about, threw sand on us, and turned us over and over until we didn't know ourselves (7) Each of you needs the other to be of any use in the world. Mortar could not make a house by itself and bricks would tumble down if the mortar were not between them to hold them together; so you had better be friends.

A. See Notes.

Q. How are bricks made ?

A. Bricks are made in the following way:—Clay is gathered and is put into mould and then the moulded foims are burnt for a long time to make them hard aud to give them a good colour.

Q What is lime made of ?

A. There were certain small creatures swimming in the sea. Ages ago they died and

their hard crusts or shells remained. These shells sank to the bottom of the sea and were pressed together by the water above. Gradually the bottom of the sea rose and came up to the surface. Then it was dried by the sunlight. Birds and wind brought seeds and green grass began to grow on the spot. Then men found out the spot and dug out the (chalk) stones some of which were white and some greyish white. These stones were put together in a heap and were burnt. When the burning was over their pretty colour was changed and they began to be called " Lime ".

Q. How is mortar made ?

A. Water is poured over lime. It then gets hot, hisses, swells and sends up steam. Then it is stirred and sand is thrown on it and is turned over and over to mix them properly. The preparation is then called mortar.

Q. Briefly describe the point of quarrel between the brick and the mortar.

A. The brick thought she was beautiful and

useful and that the mortar was useless and ugly. The mortar crumbled to pieces on receiving knocks but knocks did not alter the beautiful form of the brick. The mortar, however, said that it was a living creature, swimming in the water of the sea and after many changes in its state it had reached the present state and that it too was very useful to man, otherwise he would not have spent so much labour on it.

Q. How was the quarrel brought to an end ?

A. The quarrel was brought to an end by the words of a rafter which said that each of them was useful to the world by the help of the other. So, he said that they should be friends. Mortar alone would not make a house and bricks would not hold together without Mortar.

Q. What is the moral of the story ?

A. The moral is that we should not be too proud of ourselves and should not regard other persons as ugly, useless and low, because

each one of us is dependent upon the others.

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17. The parts of a flower.

Para *1*—Easy names as well–Easy names **also** સ્હેલાં નામ પણ.

Para 2—Flower-buds–ફૂલની કળી. Small unopened flowers.

Sepals–Flower leaves. ફૂલની બ્હારના પડ.

Para 3—That is so–That the petals or flower-leaves have not fallen off, but opened and spread out.

They form a kind of cup–They are of the shape of a cup. તે પ્યાલાના આકારમાં છે.

The rest of flower springs—The remaining flower grows. બાકીનું ફૂલ ઉગે છે.

Calyx–The flower-cup. (from Chalix a cup).

Para 4—Smell very sweet–Give out very sweet smell or scent. ઘણી મીઠી સુગંધી આપે છે.

Petals—The small leaves of the flower inside the calyx. પાંદડીઓ.

As it is a common one—As it is very often

used in every day life. સાધારણ ઉપયોગનો શબ્દ છે.

Corolla—The crown-like tuft or cluster of petals. મુગટના જેવું પાંદડીઓનું ઝૂમખું.

Garland—A series of flowers stringed together હાર (ફૂલનો).

Para 6—Marigolds—Plants bearing yellow flowers. ગલગોટાના છોડ.

In front of you–Before you.

Which have no calyx either–Which have not even the calyx.

Para 6.—Upright—Erect; straight. ઉભી.

Knob—A big button-like knot or stud. ગાંઠો. અથવા જાડો ભાગ.

Also vary greatly—Also differ greatly. ઘણાંજ જુદાં હોય છે.

Para 7—A magnifying glass—A glass which makes a thing look bigger than it really is. મ્હોટું રૂપ બતાવનારો કાચ.

Tiny–Slender; small. ઝીણી, બારીક.

Pollen—Flower dust in the stamen of a flower.

Feed—Give food to; nourish.

Grubs—Young bees; a species of small insects.

Para 8—Pistil—The portion inside the stamen of a flower.

Seedcase—The small box-like portion which encloses the seeds. બીની જગ્યા.

Ovary—Seedcase.

Cell—Case, box; division. ભાગ.

Para 10—**At the base**—At the bottom, at the foot of; at the lower end of the flower.

And together form—And all taken together they form a cap.

Questions and Answers.

Q. Explain the following terms:—(1) Sepals or flower-leaves. (2) Calyx or flower-cup. (3) Petals. (4) Corolla. (5) Tube. (6) Stamens. (7) Magnifying glass. (8) Pollen or fine flower-dust. (9) Bee-bread. (10) Seed-case or ovary. **A.** See Notes.

Q. Enuerate or repeat all the parts of a flower.

A. See para 10 of the lesson.

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18. The Story of Narcissus—Part I.

Para 1. A beautiful fountain...up—A beautiful fountain rose out or spouted out. એક સુંદર ફૂવારો ફૂટી નીકળ્યો.

Crept between the leaves—Silently penetrated through the leaves. છૂપી રીતે પાંદડામાંથી અંદર દાખલ થતાં.

Para 2. Danced—Rose up and fell. ઉંચે ચડતો અને નીચે પડતો.

Bubbled over the rocks—Flowed in empty blown up water over the rocks. ખડકોપર પરપોટા સાથે વ્હેતો.

Showers of spray—Splashes of water. છોળની ધારેધાર.

Farther down—Farther down the rocks. આગળ નીચે.

Moss—A kind of green growing over water. લીલ.

Edge—End or brim.

Para 3. Lost sight of—Could not see.

Para 5. Stooped down—Bent down.

Burning-adj—Hot.

As in a glass—As a man sees the reflection of his body in a looking-glass.

Para 6. Lovely—Beautiful. Water **fairy—A** fairy living in water. પાણીમાં રહેનાર પરી.

Para 7. Curly hair—Twisted hair.

Fell in love...himself—Fell in love with his own shadow or reflection. પોતાનાજ પડછાયાની સાથે પ્યારમાં પડયો.

Para 8. **He** longed to embrace it—He eagerly desired to embrace it. તેની સાથે ભેટવાને આતુર થયો.

Vanished—Disappeared. અદ્રસ્ય થયું.

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19. The story of Narcissus—Part II.

Para 2. Ran smooth—Flowed undisturbed. શાંત વહેતું હતું.

Para 5. But still as dumb—But it was still as speeehless as before.

Para 6. Ruffled—Disturbed; stirred; rippled.

Looked wrinkled—Appeared with furrows on the body. કરચલીવાળું જણાયું.

Para 9. Sighed—Breathed out a sigh of grief.

Funeral—Ceremony of burial or burning. દાટવા

અથવા બાળવાની ક્રીયા.

To bear away—To carry away.

Para 10. All alone—Quite alone.

Para 11. As they wanted a name for—As they wanted to give a name to.

In memory of him—After his name; for his remembrance. તેની યાદગીરીમાં, To perpetuate his name and remembrance.

To this very day—Even up to the present day.

Q. Briefly describe the story of Narcissus.

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20. Flowers and Insects—Part I.

Para 3. Stealing—Stealing away or secretly taking away sweet things from the flower to make honey.

Drive them away—Cause them to fly away.

Para 4. Indeed, if it were not...flowers at all—In fact if there were no such small creatures as the bees we should have very few flowers.

Para 5. Ripens—Becomes ripe.

Usually—Generally; ordinarily.

No fresh flowers—No new flowers.

Para 6–They looked as if...above it—They looked as if they were curious to know something more about the subject.

Para 7. Sticking up—Clinging in the middle and facing upward.

Para 8. Got some on his nose—**Found** some of the dust sticking to his nose.

Q. Explain the words. (2) Style; (2) stigma.

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21. Part II.

Para 1. Get on to its stigma—Reach up to its stigma.

Puff—Blow. Sticky—Viscous. ચીકણું.

Para 2. Is held fast—**Is** kept sticking.

Para 6. Plucking—Picking up.

Has a number of little spots...it—Has some small spots and signs on it.

Sign–posts—Posts or poles (marks) showing a certain spot. અમૂક જગ્યા બતાવનાર થાંભલા.

They direct the insect...stored—They show to the insects the spot or place where the honey is gathered or collected.

Para 7. Settled—Firmly seated himself.

Crawls into it—Creeps into it.

In pushing his way...In forcing his way.

Para 9. As he pushes past for the honey—As he forces his way sweeping close along the stigma for the honey.

Note—Attempt the questions given at the foot of the lesson.

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22. Part III.

Para 2. Wasps–ભમરા. Moths–ઉધાઈ.

Do their share of the work—Also perform their part of the work.

Admired–Praised. Closed–Shut up.

Para 3. Hives–The nests of bees. મધપૂડા.

Attracted—Drawn આકર્ષાય છે.

Bell-shaped—Shaped like a bell; having the form of a bell.

In search of—To find.

Para 4. Arrangements...insects—Things in different flowers in order to attract or draw the attention of the small insects.

Para 5. Something else–Something more.

Silly— Foolish.

Para 6. **In** traps—In snares; entrap the insects.

Shut them up—Enclose; imprison or keep them in.

Are allowed to go free—**Are** set free.

To escape—To go away; fly away.

Para 7. Feed on—Live on.

Q. Write briefly what you know about the flowers and the insects.

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23. Rosy. Cheeks and her Sandal.

Para 1. They were busy making—They were engaged in making.

To make the city gay—To adorn the city; to spread joy in the city by decorating it.

Para 2. Looked very pretty—Appeared very beautiful.

Was not richly dressed—Had not put on rich or costly clothes.

For her sweet face—For her beautiful and well-formed face.

Sandals—Heavy shoes with wooden soles. લાકડાંના તળીયાંવાળા ભારે જોડા અથવા મોજડી.

Para 3. Swooped down—Flew down forcibly with the intention of taking away something.

Clasped her hands—Forcibly folded her hands together. Stepmother. ઓરમાન મા.

Para 4. Looking very cross—Appearing very angry and peevish; with an angry and sullen face. ગુસ્સા અને રીસથી ભરેલી દેખાતી.

Lazybones—Idler; lazy person.

Was cracked—Was broken; or had a slight split.

Para 5. Who will choose for me—Who will select or find out a wife for me ?

If Heaven would only...sign—I wish Heaven should give me a sign by which to select a wife.

Para 6 A swoop of wings—A swooping sound

of wings. પાંખનો સુસવાટ.

In wonder—Quite wondering or quite surprised.

As sure as I am...Egypt—This is a kind of vow or oath. It only means "Surely" or "I assure you".

Wed—Marry.

Para 7. Rushed forward to try it on—Rushed or hurried forward to try to put the sandal on.

Para 8. To where it lay—To the place where it was lying.

Easily slipped...into it—Easily passed her foot into it.

Stood staring—Stood looking in amazement.

Para 9. Bade them be quiet—Asked them to be quiet.

The word of the king...broken—The vow or oath of the king of Egypt cannot be broken.

He was not sorry...word—He had no reason to complain or to feel sorry that he had stuck to his vow (because she was really beautiful).

24. Why we wear Clothes.

Para 1. Had just come in—Had only a short time before returned home.

From a ramble—From a pleasure walk.

Para 2. I had a race—I ran a race.

We took a short cut—We took a short way

Bushes—Thickets.

Para 3. Badly—In a very harmful manner.

Para 4. They keep the natural...escaping—They prevent the natural heat of the body from going out.

Para 5. Thermometers—A measure tube to find out the heat or temperature of the body or of other things or of the atmosphere.

Mercury—પારો. Wrapped—Covered.

Flannel—A kind of cloth, ફલાલીન.

Examined—Looked at.

Left exposed—Kept uncovered or open.

Degrees—The marks or measure points in a thermometer.

Para 6. Prevented a rapid escape...heat—Prevented the heat from escaping or going

away rapidly or quickly.

Just what—Exactly what. **Keep off**--Keep away.

Para 7. By far the most useful--Extremely useful.

Sweats--Gives out perspiration. પરસેવો કાઢે છે.

Hard--Too much.

Evaporates—Is turned into vapour. વરાળ થઇ ઉડી જાય છે.

Para 8. Sucked up or absorbed. ચૂસાઈ જાય છે.

Sweat—Perspiration. પરસેવો.

Naked body—Uncovered body. ઉઘાડું શરીર.

In a wet sheet—In a moist or watery (wet) piece of cloth.

Para 9. I should catch cold—I am sure to catch a chill. મને શરદી થવાનો સંભવ છે.

Light—Not heavy હલકું.

Twill cloth—ટવીલનું કાપડ.

Absorb moisture—Suck up moisture or watery portion or perspiration.

Costly—Dear. મોંઘું.

Its weight should be spread...body—The clothing's weight should be spread equally all over the body.

It should not be tight—It (i. e. cloth) **should** not be kept quite sticking to the body.

Q. Write what you know about clothes

Q. How should we wear our clothes.

POEMS.

1. "I'll Try" and "I Can't."

Stanza 1.—Will climb to the hill top-**Will** succeed in life; will reach the top (or crowning success) of the hill to which he intends to climb.

Will at the bottom stop-Will not succeed in life; will make no progress in life; will not attain the object of his life.

Stanza 2—Gets nothing done-Makes **nothing** to be accomplished or achieved.

II. Act to-day.

Stanza 1—Hear the clock...tick-Hear the ticking sounds of the clock; see how the clock ever ticks on; see how time is ever possing on.

Do quick-Do rapidly. Time is gliding...away-

Time is fleeting; time is passing away quickly.

Let us act, and...to-day—Let us do what we have to do in the living present; let us act in the living present; let us do to-day what we intend to do.

Stanza 2—You would get—you wish to get.

Do it now—Learn it to-day.

Do not fret—Do not angrily complain or grumble.

That alone is hearty...done—That pleasure which we get after the completion of our work is the only kind of true and unmixed pleasure.

Stanza 3—Do not loiter—Do not play truant; do not wander about.

Do not stay—Do not stop or wait; do not lose your time in idleness.

Wait not for another tick—Do not wish to wait even for another moment.

III. Learning to Fly.

Stanza 1—Birdie—A small bird.

Hark—Listen.

Stanza 2—The little birdie...off the bough—The young little bird leaps forward from the branch of the tree to fly.

Pretty little birdie...careful now—Oh little bird ! be careful now in order that you may not fall down and die.

Stanza 3—I tremble...get a fall—Oh little bird, I tremble with fear lest you fall down while trying to fly (through the tall trees).

Stanza 4—He never thinks of fear—He (i. e. the little bird, has no fear.

For the little birdie...near—Because he is aware that his mother is quite near to help him in case of a dangerous fall.

IV. Love one Another.

Stanza 1—Kind and true—Kind and devoted or faithful to others.

Do you always do...do to you—Do you always treat others as you would like to be treated by them. Compare the proverb—"Do unto others as you would be done by."

Stanza 2—Gentle–Mild and tender.

Are you careful day by day...you say–Do you always take care not to offend or do wrong to others by your deeds as well as by your words or speech ?

Stanza 3—Never give another pain—You should never to harm others in any way.

If your brother speak...again—If your friends or brothers speak to you angrily do not return an angry or wrathful answer.

Stanza 4—Selfish–Loving your self only.

Be not selfish...each other–You should never be selfish in dealing with each other.

Never mar another's rest–You should never disturb another person's happiness.e

Strive–Try. You will yourselves...blst--If you do so you are sure to be happy.

V. Little by Little.

Stanza 1. Little by little—Slowly and slowly. ધીરે ધીરે.

Sinks to rest—Sets in order to take rest or repose.

In their glee-In their wild joy.

Smooth-Render smooth (level or polished).

Little by little the waves...of the sea—Slowly and slowly the waves of the sea, in their wild joy, make the hard and rough rocks on the coast quite smooth (even, level or polished).

Stanza 2—Drop after drop...shower-The mild shower of rain in summer falls gently drop by drop.

Leaf upon leaf...bower-The thick and leafy bushes in the forest are made up by the growth of one leaf after another.

Grain heaped on grain...to the eye—If one single grain is piled on another they at last make such a big mountain that its peak or top reaches the sky and cannot be seen with the naked eye.

Stanza 3. To her cell--To her hive.

Garners it well—Stores it up in a safe manner.

Little by little...winter's supply--Grain by grain the ant steals away corn in summer when it is plentiful and lays it aside for winter

when she can get no food. (on account of snow).

Stanza 4. **Minute by minute...day**—In the same way the day passes away minute by minute.

Gliding away—Rolling away; passing away.

Improve then...past—Since such is the case you should take advantage of every moment till life is over.

Little by little grow...last—And you should try to be wise day by day to the last moment of your life.

VI. What a child has.

Stanza 1. **They see things...bent over all**—I can see with them things situated far and near, namely things like birds, trees, flowers which are so small, and the blue sky that hangs overhead.

Stanza 2. **Mild**—Gentle; tender.

Stanza 3. **But well its use...me**—But I know its use fully.

And all that I can talk...can say—And I can-

express with its aid all my ideas.

Stanza 4. Stand on each—Are on each hand.

With which to hold...reach—With which I can hold things, feel them and reach them.

A deal of work...do—They will then do plenty of work for me.

Stanza 5. At my command—Which obey my orders.

With which to walk etc.—And with which I can walk etc.

And should I tumble...And if I happen to fall down I jump quickly up again.

I grow both...strong—I shall become tall and strong.

I shall quite boldly...along—I shall walk along without the least fear.

VII The wise little Bird.

Stanza 1. Leafy-adj.—Full of leaves; growing exuberantly or luxuriouly.

Sang as only...light and free—Sang cheerfully and freely in a manner in which only little birds can sing.

Stanza 2. Pussy-cat—A hazel coloured cat with plenty of fur.

Looked so fat—Appeared so fat.

Stanza 3. Hop...ground—Hop down upon the ground.

She'd have...bound—She would get (catch) him at one leap or spring.

Stanza 4. Dick--Name of the bird.

Whispered...self-Said gently to his dear little self.

I'm better...know—I know that I am quite happy and safe here.

Stanza 5—For still the birdie...all the day—Because the jolly little bird sang innumerable songs as if he meant (intended, desired) to stay (remain) on the tree for the whole live-long day.

Stanza 6--Aloud-adv-Loudly.

Birdie, up aloft—Oh little bird who art sitting up on that branch.

Pray-Beseech; request; entreat.

Rest your feet...so soft-Give repose or relief to your tender feet upon this grass which is so soft.

Stanza 7—A feast of worms I'll...you—I promise to supply you with plenty of worms to feed on.

And dewy drops to drink—And I shall provide you with clear crystal water to drink.

A finer feast of dainty...I think—I think that no where in the world you will get better and sweeter food than here.

Stanza—Shook his head—To show that he did not like to fly down.

'Tis kind of you to ask me—It is very kind and obliging on your part to ask me to do that.

Stanza 9—Off went...rage—Then the pussy cat went away angrily.

8. God made them all.

Stanza 2—Opens—Blossoms; blooms.

Each little flower...tiny wings—God made the bright and shining clours of every little blooming flower and the little wings of every little singing bird.

Stanza 3—The purple-headed mountain—The

ruddy top of summit of the mountain.

Running by—Flowing by.

Lighteth up-Illuminates.

Stanza 4—In the greenwood-In the green bushes or thickets.

Stanza 5—And lips that we might...well-And He has given us lips in order that we might sing of the greatness, glory and omnipotence of God who has made all beautiful things in the world.

Appendix –તરજૂમો.

૧. સૂર્યનો પ્રકાશ.

૧ એપ્રીલ માસનો પ્રકાશીત દીવસ હતો, અને સ્વચ્છ આકાશમાં સૂર્ય પ્રકાશતો હતો, તે વખતે બે છોકરાઓ પોતાના પિતાની સાથે રસ્તામાં ચાલ્યા જતા હતા. તેઓને રસ્તાની બાજુએ ઝાડ નીચે ચાલવું ગમતું હતું કારણ કે તેઓ (ઝાડ) સૂર્યના કીરણથી તેમને દૂર રાખી છાંયો આપતાં હતાં.

૨ અબદુલ્લે કહ્યું—"સૂર્ય ઝાડની ઊપર થઇ આપણે ચાલીએ છીએ ત્યાં કેમ પ્રકાશતો નથી?

૩ તેના પિતાએ કહ્યું—"કારણ કે સૂર્યના કીરણ આપણાં તરફ સીદ્ધાંજ આવી શકે છે. સૂર્યનું તેજ ઝાડ ઉપર થઇને આવી શકે નહીં. ઝાડ રસ્તાના આ ભાગમાં સૂર્યના કીરણોને આવતાં અટકાવે છે અને એ રીતે છાંયો કરે છે."

૪ સદ્રુદીને કહ્યું—"એમ થાય છે તેથી હું ખુશી થાઉં છું, આવા ગરમીના દિવસે ઝાડના છાંયામાં ઠંડક હોય છે, કારણ કે ગ્રીષ્મ રૂતુતો હજી હમણાંજ બેઠી છે તો પણ આજ અતીશય તાપ પડે છે."

૫ પિતાએ કહ્યું—"ત્યારે તો સૂર્ય તેજ શિવાય બીજું પણ કાંઇક આપતો હશે. તે શું હશે?" બન્ને છોકરાએ કહ્યું—"તે તાપ (ગરમી) આપે છે."

૬ "ખરૂં છે. તેજ અને તડકો સૂર્યમાંથી આવે છે. તેમના શિવાય આપણે કે જનાવરો કે છોડવાઓ જીવી કે ઉગી શકે નહીં. શીખો કે છોડવાઓને સૂર્ય ગમે છે કારણ કે તેમનાં પાંદડાં તે તરફ વળેલાં હોય છે."

૭ અબદુલ્લે કહ્યું—"હા, મેં જોયું છે કે આપણા ઓટલા ઉપરના છોડના પાંદડાં બ્હારના ભાગ તરફ વળેલાં હોય છે. તેજવાળી બાજુના ભાગમાં તેઓ પુષ્કળ ઊગતા જણાયછે.

૮ "અબદુલ્લ તું આવી વિગતો જૂએ છે તે જોઇ હું આનંદ પામું છું. રસ્તાની બાજુના ઘાસ ઉપરની ઈંટ હવે તું ઉપાડી લે." છોકરાએ તે પ્રમાણે કર્યું. જે જગ્યાએ ઈંટ હતી ત્યાં ઘાસ આછું અને સૂકાયેલું (પીળું) હતું.

૯ તેમના પિતાએ કહ્યું—"જૂઓ, છોકરાઓ. તમે જૂઓછો કે જ્યાં ઘાસ તેજથી સંતાયેલું (દૂર) છે ત્યાં તેની પાંદડીઓ ઢીલી અને રંગ વિનાની છે. સૂર્યના તેજમાં હવે તેઓ ફરીને મજબૂત અને લીલીછમ ઉગે, પણ અંધારામાં તેઓ તરતજ ચીમળાઇ સૂકાઇ જાય."

૧૦ "લોકો પણ જો જે જગ્યાએ સૂર્યનું અજવાળું આવતું ન હોય તેવી જગ્યાએ આખો વખત કામ કરે તો નબળાં અને ફીકાં થઇ જાય છે. જૂની કહેવત છે કે જ્યાં સૂર્યનું તેજ પ્રવેશ કરતું નથી ત્યાં વૈદ્ય તો ખસુસ પ્રવેશ કરે છે," આપણે હીંદવાશીઓ આ શીખામણ ભરેલી કહેવત ઉપર પૂરતું લક્ષ આપતા નથી તેથી પ્લેગ જેવા ભયંકર દરદોએ આપણને આટલું બધું નુકશાન કર્યું છે. જો આપણે સૂર્યનું

અજવાળું આવે તેવાં મકાન બાંધ્યાં હોત તો મરકીએ આટલાં બધાં માણસના જીવ લીધા ન હોત. સૂર્યનું તેજ હવાને સ્વચ્છ બનાવે છે."

૧૧ અબ્દુલ્લાએ કહ્યું—"પણ, જ્યારે ગરમ પવન વાતો હોય ત્યારે આપણાં બ્હારી બારણાં આપણે વાસવાં જોઇએ, નહી તો આપણે બધાં માંદા પડીએ."

૧૨ તેના પિતાએ કહ્યું—"તે ખરૂં છે પણ ગરમ લુતો વર્ષમાં થોડાંજ અઠવાડીયાં વાય છે. આપણે આપણા મકાન હીંદમાં રહેતા યુરોપીઅનોના જેવાં બાંધવાં જોઇએ. તે એવી રીતે બાંધેલાં છે કે ગરમ પવન અટકાવવાને તેઓ બંધ કરી શકાય છે અને તેમ છતાં જ્યારે લુ વાતી બંધ થાય છે ત્યારે સૂર્યનો પ્રકાશ પ્રવેશ કરે તેટલા માટે ઉઘાડી શકાયછે."

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૨. ચામાચીડીયાં.

૧ કોઈ સુંદર સાંજે અંધારૂં થાય છે ત્યારે હવામાં ઊડતું એક ન્હાનું પ્રાણી ઘણીવાર દેખાય છે તે એટલું ઝડપથી ઊડે છે કે જોતજોતામાં આપણી પાસે થઇને ઊડયું જાય છે. આ ન્હાનું પ્રાણી ચામાચીડીયું છે જે આખો દીવસ કોઇ અંધારી જગામાં સંતાઈ રહે છે પણ સંધ્યા સમયે જે જીવડાં તે ખાઇને રહે છે તેને પકડવાને અને મારવાને માટે બહાર નીકળે છે.

૨ "ચામાચીડીયા જેવું આંધળું" એ કહેવત ઘણી વખત બોલાય છે. જો ચામાચીડીયાં બોલી શકતાં હોત તે વધારે

ખરી રીતે કહેત કે "છોકરા કે છોડી જેવું આંધળું." તેમની આંખો એવી બનાવેલી હોય છે કે સૂર્યના તેજથી તે અંજાઈ જાય છે. રાત્રે જ્યારે આપણને દીવા અને મીણબત્તીની જરૂર પડે છે ત્યારે તેઓ એટલું સારૂં જોઈ શકે છે કે જે જીવડાઓને આપણે જરા પણ જોઇ શકીએ નહીં તેમને તેઓ પકડી શકે છે.

૩ આ કારણને લીધે ચામાચીડીયાં પોતાના ઘર ગુફાઓમાં, ઝાડના પોલાણમાં અથવા તો ખંડેરોના ખૂણામાં બાંધે છે. ઠંડા પ્રદેશોમાં શીયાળામાં તેમના ઝૂમખાં બરફથી ઠંડાગાર પડી ગયાં હોય તેમ પોતાના પગ ઊપર આવી જગ્યામાં એક બીજા સાથે લટકતાં જણાય છે.

૪ જ્યારે ગરમ ૠતુ આવે છે ત્યારે તેઓ પોતાની લાંબી નિદ્રામાંથી જાગૃત થાય છે. જ્યારે આપણે તેમને હવામાં એટલા બધાં ઝડપથી ઊડતાં જોઇએ છીએ ત્યારે તેઓ ગમ્મત માટે ઊડતાં નથી પણ ખોરાકની શોધમાં ફરે છે.

૫ જો કે ચામાચીડીયું ઊડતાં પક્ષી જેવું દેખાય છે તોપણ તે ખરેખર તેના જેવું નથી, તે ખરૂં જોતાં ઉડતો ઊંદર છે. ઘણી જાતનાં ચામાચીડીયાં છે પણ જો આપણે તેમાંની એક જાતના જો બરાબર જોઇએ તો જણાશે કે તેનાં રૂપ અને રંગ એક ન્હાના ઊંદરના જેવા છે અને તેના આગલા પગ (પંઝા) તેના શરીર કરતાં ઘણી ગણી મ્હોટી પાંખોના રૂપે ઊગેલા છે.

૬ કેટલાક લોકો એટલા મૂર્ખા હોય છે કે એ ન્હાના પ્રાણીથી તે-

એા બીએ છે. ઘણા ખરાં ચામાચીડીયાં હરકત કરતા પ્રાણી નથી અને ઉંદરની પેઠે આપણાથી બીવાનું તેમને વધારે કારણ હાેય છે. કદાચ તેઓ અંધારી જગ્યામાં રહે છે તેથી આપણે તેને ચાહતા નથી.

૭ તેમ છતાં કેટલાક ગરમ પ્રદેશમાં એક જાતનું ચામાચીડીયું છે જેને વાગાેળ કહે છે અને તે માણસ અને ઢાેર ઉપર હલ્લા કરે છે. તે ઉંઘતા પ્રાણીઓનું લાેહી ચૂસીને જીવે છે. સાધારણ રીતે તે હલ્લાે કરતી વખતે માણસના મ્હાેટા અંગુઠા ઉપર ચાેંટે છે અને પાેતાની પાંખાે વડે પવન નાંખે છે જેથી કરીને માણસને કરડતાં છતાં દુઃખ લાગતું નથી. સવારમાં તે જ્યારે જાગે છે ત્યારે લાેહી ઓછું થવાને લીધે તે નિર્બળ અને થાકેલાે જણાય છે.

૮ હીંદુસ્થાન અને આસ્ટ્રેલીયામાં મળી આવતું લાેંકડીના જેવું ચામાચીડીયું (વડ વાગાેળ) આ જાતનુંજ છે. આ પ્રાણી લાેંકડી જેવું દેખાય છે. કેટલાકની પાંખાે ઘણા ફીટ લાંબી હાેય છે.

૯ તેને ફળ ઘણાં ગમે છે અને તે ચાેરવામાં અને તાેફાનમાં વાંદરા જેવું છે. કેટલીક વખત એ ફળનું ઝાડ કાળા ઝૂમખાથી ભરેલું જણાય છે અને દૂરથી તેની ડાળીઓમાં ઉગ્યાં હાેય તેવાં લાગે છે. પણ જ્યારે કાેઈ વધારે પાસે આવે છે ત્યારે જણાય છે કે તેતાે જેવી રીતે ચામાચીડીયાં અંધારી જગ્યામાં લટકે છે તેવી રીતે પગે લટકતાં વડ વાગાેળના ઝૂમખાં છે.

૩ કાગળ.

(૧) મ્હારૂં માનવું છે કે આટલો પાતળો અને તેમ છતાં આટલો મજબૂત કાગળનો કકડો શાનો બનેલો છે તે તમે ધારી શકશો નહીં. કાગળ ચૂંથરાંમાંથી અગર તો પરાળ, લાકડાં, જૂનાં દોરડાં અને કઠણ ઘાસ અને એવી બીજી ચીજોમાંથી બને છે. (૨) ચૂંથરાનો ઇતીહાસ કેવો વિચિત્ર છે ! પહેલાં તો કાલાંમાંથી રૂને કાઢી લેવામાં આવ્યું અને તેને મ્હોટા શહેરોમાં સુતરની મીલોમાં છીંટ વિગેરે બીજી જાતનાં સુતરાઉ કાપડ વણવાને મોકલવામાં આવ્યું. વળી જે તાંતણાની સણ બને છે તે સણના સુંદર છોડ ઉપર તે એક વખત ઉગેલું હોય છે. (૩) પછી જ્યારે તે લાંબા વખત સુધી પહેરાય છે ત્યારે સુતરાઉ કે સણનાં લુગડાંને ચીથરાં તરીકે એક કોરાણે નાખી દેવામાં આવે છે. પણ તેમ છતાં તેઓને કાગળના રૂપમાં બીજીવાર આપણા મકાનમાં લાવવામાં આવે છે. અલબત્ત ચીંથરાંને કાગળના રૂપમાં ફેરવી નાખવાને ઘણું કરવું પડે છે. (૪) કાગળની મીલોમાં ચીંથરાં ને સારી રીતે જૂદાં પાડવામાં આવે છે. બીજાં બધાંથી ધોળા કકડાને જૂદા પાડવામાં આવે છે અને એક ઢગલામાં સણનાં ચીથરાં અને બીજામાં સુતરાઉ ચીથરાં મૂકવામાં આવે છે. પછી તેમને એક સંચામાંથી પસાર કરવામાં આવે છે અને તે સંચો તેમને અથડાય છે અને તેની અંદરની ઘણી ખરી ધૂળ કાઢી નાંખે છે (૫)

તેમને સારી રીતે ઉકાળવાથી તે એથી પણ વધારે સાફ થાય છે. ચરબી અને રંગ કાઢી નાંખવા માટે પાણીમાં સોડા અને ચૂનો નાંખવામાં આવે છે. પછી તેમને (ચીથરાંને) પાણીમાં નાંખવામાં આવે છે જેમાં દાંતાવાળું એક ચક્ર ગોળ ગોળ ફર્યા કરે છે અને તેમને અથડાય છે. આ દાંતા ચીંથરાં ને ચીરે છે (કાપે છે) અને છેવટે પોચી ધોળી લાઇ થાય છે જેને પલ્પ અથવા માવો કહેવામાં આવે છે. પછી તેઓ કાગળ બનાવવાને તૈયાર થાય છે. વળી ઘાસ અને લાકડાંનો પણ કાગળ બને છે. (૬) ઘણા ખરા કાગળ સંચાઓથી બનાવવામાં આવે છે જેથી કરીને કામ માણસ કરતાં ઉતાવળું થાય છે. જ્યારે હાથે બનાવવામાં આવે છે ત્યારે એક છોકરો તળીયે ઝીણા દોરા અથવા વાળાવાળી એક જાતની કથરોટ લે છે. તે કથરોટ માવાથી ભરે છે. પાણી વાળાઓમાં થઇને ટપકી જાય છે અને કાગળનો ઝીણો થર અથવા પડ પાછળ રહે છે. (૭) આ પડને બહાર કાઢવામાં આવે છે અને ફેલ્ટ નામના કાપડના કકડા વચ્ચે તેને મૂકવામાં આવે છે. પછી તેને ઘણા જોરથી દાબવામાં આવે છે. જ્યારે દબાણમાંથી કાગળને કાઢવામાં આવે છે ત્યારે તે બ્લોટીંગપેપરના જેવો ખરબચડો હોય છે. તેને લખવાને યોગ્ય બનાવવાને તેને લાઈમાં બોળવામાં આવે છે. લાઇ (સાઇઝ) એક જાતનો પાતળો સરેસ છે. જ્યારે કાગળ સૂકાય છે ત્યારે તેની ઉપર ઉના રોલર ફેરવવામાં આવે છે. અને તેથી કાગળ ચળકતો અને સફાઇદાર થાય છે.

(૮) જ્યારે કાગળને છાપાંઓના કામ માટે લેવાનો હોય છે ત્યારે તેના ઘણા માઇલ લાંબા કકડા બનાવવામાં આવે છે. આ કકડાઓને મ્હોટાં રીમ ઉપર વીંટવામાં આવે છે (૯) કાગળના ઘણા ઉપયોગ થાય છે જેમાંના કેટલાક તમને તદ્દન આશ્ચર્ય ભરેલા જણાશે. હલકી, મજબુત; લાકડાના જેવી કઠણ અને ઘણી સુંદર કથરોટો કાગળની બને છે. વળી હોડીઓ, તળાવ, પાણીની નળીઓ અને રેલ્વેનાં પૈડાં પણ કાગળના બનાવવામાં આવે છે. પણ આને માટે માવાને એવો જાડો અને કઠણ દબાવવામાં આવે છે કે તે કાગળ કરતાં લાકડાં જેવો લાગે છે. (૧૦) જાપાનમાં લોકો તેમનાં ઘર લાકડાના ખોખાની આસપાસ ઘણે ભાગે કાગળનાં બનાવે છે. બ્હારની દીવાલ ફક્ત બારણાં જેવીજ હોય છે અને તે દીવસે તેજ અને હવા લેવા માટે ઉઘાડવામાં આવે છે. ઓરડીઓના પણ હળતા કાગળની દીવાલોથી ભાગ પાડવામાં આવે છે, અને બારીઓ માત્ર અર્ધપારદર્શક કાગળની હોય છે. (૧૧) જાપાનીઝ લોકો તેમનાં મકાન એવાં હલકાં બાંધે છે તેનું કારણ એ છે કે આખાને આખા શહેરને પણ ધ્રુજાવી પાડી નાંખતો ધરતીકંપ ત્યાં થાય છે. જ્યારે આવું બને છે ત્યારે ફાનસ અને નાના ચુલાઓને લીધે પડી ગયેલા કાગળના ખોખાં સળગી ઉઠે છે અને મ્હોટી આગ લાગે છે. આવું મકાન જેટલી સ્હેલાઇથી બળી જાય છે તેટલીજ સ્હેલાઇથી પાછું ફરીને બંધાય છે.

૬ મૂળીયાં વિષે વાત.

(૧) અબદુલ્લે કીધું " પીતાજી મ્હારા નાના બાગમાં મેહેરબાની કરીને અવશ્ય ચાલો અને તમે મને જે છોડવા આપ્યા છે તે જૂઓ. તે તદ્દન કરમાઇ ગયેલા જણાય છે. તેમને શું થયું છે ? " (૨) અબદુલનો બાપ બાગ જોવાને ગયો. તેણે કહ્યું—" પણ તું છોડવાઓને ભૂખ્યે મારે છે. તે કરમાઇ ગયાં છે તેમાં કાંઇ નવાઇ નથી. " (૩) અબદુલ્લે કહ્યું—" શું હું તેમને ભૂખ્યે મારૂં છું ? મને ખબર ન્હોતી કે છોડવાઓને ખોરાક જોતો હશે. પિતાજી, મ્હારે તેમને શું ખોરાક આપવો જોઇતો હતો ? " (૪) તેના બાપાએ કહ્યું—" વારૂ, જો તેં જમીનને પાણી પાયું હોત તો છોડવાઓએ પોતાની જાતે ખોરાક મેળવી લીધો હોત. પણ તેઓ જ્યારે તેમની આસપાસની જમીન ભીની હોય ત્યારેજ તેમ કરી શકે છે. (૫) અબદુલ્લે કહ્યું—" છોડવો પોતાની જાતે મેળવી લ્યે તે હું સમજી શકતો નથી. " તેના બાપે કહ્યું—" તે તેમ કરી શકે છે. થોડા ઘણા ભાગે એ કામ માટેજ તેને મૂળીયાં હોય છે. તેઓ પાણી ચૂસે છે. પાણીમાં જમીનમાંથી આવેલ છોડવાઓ માટેનો ખોરાક હોય છે. મૂળીયાં તેમને પાણી સાથે ચૂસે છે. (૬) તારા કરમાઇ ગયેલા છોડવામાંથી એકને ઉખાડી કાઢ અને ચાલો આપણે તેના મૂળીયાં જોઇએ. " અબદુલ્લે તેમ કર્યું અને તેમના તરફ ધ્યાનથી જોયું. તેણે કહ્યું—" હું ઝીણા વાળ જેવા થોડા

પાતળા દોરા મૂળીયાં ઉપર જોઉં છું. તે શા કામના છે ?" (૭) મૂળીયાં આ ઝીણા દોરા (રેસા) વડે ભીનાશ ચૂસે છે અને ભીનાશ (પાણી) મૂળીયાંમાંથી થઇને થડ અને પાંદડાંમાં જાય છે. " (૮) અબ્દુલ્લે પૂછ્યું—" પાણીમાંથી શું ચૂસવું તે તેઓનાં મૂળીયાં જાણે છે ?" તેના બાપે કહ્યું—" અરે ના ! તેમને પસંદ કરવાની શક્તિ નથી. તેઓને છોડવાને માટે સારૂં કે ખોટું જે કાંઇ પાણીમાં આવે છે તે ચૂસે છે. તેજ કારણને લીધે છોડવાને ખરાબ હોય તેવું કાંઇ આપણે આપણા બાગની જમીનમાં મૂકવું જોઇએ નહીં કારણ કે મૂળીયાં પરના રેસા તેમને ચૂસવાના તે નક્કી છે. (૯) હવે પેલું ઘાસનું તરણું ખેંચી કાઢ. " અબ્દુલ્લે તે પ્રમાણે કર્યું. તેણે કહ્યું આ મૂળીયાં પણ દોરડાં જેવાં લાગે છે. " તેના બાપે કહ્યું—" હા તે તેવાં જણાય છે. તેમના માટે યોગ્ય નામ રેસા છે અને તેથી આપણે કહીએ છીએ કે તેવી જાતનું મૂળ રેસાવાળું છે. એક બીજી જાતનું પણ મૂળ છે. પેલું ગાજર ખેંચી કાઢ અને તેનાં મૂળ જો. (૧૦) તું જૂએ છે કે ગાજરનું મૂળ બીજાં મૂળ જેવું નથી. તેને અણીદાર મૂળ કહે છે. જાડા મૂળની આસપાસ જમીનમાંથી ખોરાક ચૂસનારા ઝીણા રેસાનું જૂએ છે. જે જાડો મૂળ ભાગ આપણે ખાઇએ છીએ તે ખરેખર રીતે તો પોતાનાજ ઉપ-યોગને માટે સંઘરી રાખેલો છોડનો ભાગ છે. " અબ્દુલ્લે કહ્યું—:તેના પોતાના ઉપયોગને માટે ? હું ધારતો હતો કે

આપણે ગાજરને તો તેનાં મૂળ ખાવાને ઉગાડીએ છીએ." તેના બાપે કહ્યું—" હા, આપણે તે પ્રમાણે કરીએ છીએ. પણ ગાજર બીજા છોડની પેઠે એવી રીતે ઉગે છે કે તેને ફૂલ અને પછી બી ઉગે અને બીમાંથી બીજા છોડવા ઉગે. ફૂલ અને બી થાવાવાળો ભાગ ખાય છે અને તે ધીમે ધીમે પૂરો થાય છે. લોકોએ શોધી કાઢ્યું છે કે માવાવાળો ભાગ ખાવાને લાયક છે અને તેથી તેઓ તેને વાપરે છે, પણ જો ગાજર બોલી શકતું હોત તો તે ઘણે ભાગે ઘણીજ ફરીયાદ કરત કારણ કે તેનો ખોરાકનો સંગ્રહ માણસો ખાઇ જાય છે."

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૮ થડીઆં.

(૧) કેટલાક વિદ્યાર્થીઓ નિશાળના બાગમાં કામ કરતા હતા. તેઓ જમીનમાં નાની લાકડીઓ ખોસતા હતા અને તેમની સાથે કેટલાક છોડવા બાંધતા હતા. (૨) તેમના ઉપર દેખ-રેખ રાખનાર શીક્ષકે પૂછ્યું—" થડીયું શું છે ? " છોક-રાઓ એમ જાણતા હતા કે થડીયું શું છે તે અમે બરા-બર જાણીએ છીએ. પણ તેઓ જવાબ આપી શક્યા નહીં. શીક્ષકે કહ્યું—" વારૂ, મને લાગે છે કે મ્હારે તમને મદદ કરવી પડશે. થડીઆનો અર્થ એવો થાય છે કે મૂળથી ઉંચે ઉગતો અને પાંદડાં ધારણ કરનાર ભાગ. (૩) શીવનાથ નામના એક છોકરાએ કહ્યું—" હા સાહેબ, જે અમે

બાંધીએ છીએ તે સઘળાં થડીઆં છે." "શીવનાથ, તું તદ્દન સાચું કહે છે, તે થડીઆં છે. તેમને ફણગા છે જેમાંથી શાખાઓ ઉગી નીકળે છે. તેથી તેઓ ખરેખર થડીઆં છે. પણ વળી બીજી જાતનાં થડીઆં છે, કારણ કે કેટલાક છોડવાઓને વિચિત્ર રીતે જમીનની નીચે થડીઆં ફેલાવવાની રીત છે. જો તે શું છે તે તમને જણાવવામાં આવ્યું ન હોય તો તમે આવાં થડીઆંને મૂળીઆં તરીકે ભૂલથી ગણો." (૪) અબ્દુલ નામે એક બીજા છોકરાએ બૂમ મારી. "આ વેલા તરફ જૂઓ. તેના થોડાં થડીઆં દીવાલ ઉપર ચડે છે અને થોડાં જમીન ઉપર પથરાય છે." (૫) શીક્ષકે કહ્યું—"હા, અને જો તમે ધ્યાન દઇને જમીન ઉપર પથરાતા પેલા થડીઆં તરફ જોશો તો તમને જણાશે કે કેટલાક સાંધા પાસે તેમનાં મૂળ ઉગે છે." (૬) શીવનાથ, હવે ચાલો આપણે બીજી જાતના થડીઆં જોઇએ, પેલા બટાકાને મૂળથી ખેંચી કાઢ." કેટલાક છોકરાઓએ કહ્યું—"તેને કેવું લાંબુ મૂળ છે." શીક્ષકે કહ્યું—"ના. તમે ભૂલ કરો છો. તમે જેને મૂળ ગણો છો તે જમીન નીચેનું થડ છે. તેની અંદરથી ઉગતા દોરા જેવા રેસા તમે જોઇ શકો છો. જમીન નીચેનું થડ પથરાતા મૂળ જેવું જણાય છે પણ તમને જણાશે કે તે મૂળ નથી કારણ કે તેમાંથી ફણગા ઉગે છે. ફણગા થડીઆંમાંથી ઉગે છે." (૭) અબ્દુલ્લે કહ્યું—"પણ આ થડ લીલું નથી." શીક્ષકે કહ્યું—"તેનું કારણ એ છે કે તે સૂર્યના તેજથી

સંતાયેલું છે. હવે આ જમીન નીચેનાં થડને ફરીને જૂઓ. કોઇ જગ્યાએ તેને વિચીત્ર ફૂલેલા ભાગ છે તે તરફ દૃષ્ટિ કરો. આ ભાગને ફૂલેલા કંદ કહે છે અને આના ફૂલેલા ભાગને બટાકા કહે છે." (૮) અબ્દુલ્લે કહ્યું—"ઠીક, હું કોઇ દીવસ ધારતો નહોતો કે જે બટાકા આપણે ખાઇએ છીએ તે ફક્ત એક થડના ફૂલેલા ભાગ છે. હું ધારતો હતો કે ગાજર અને મૂળાની પેઠે તે પણ મૂળીઆં છે. બીજાં કોઇ વિચિત્ર થડ છે ?" (૯) શીક્ષકે રસ્તાની વચમાં જઇ જે જગ્યાએ ડુંગરી ઉગેલી હતી ત્યાં જઇ એક ડુંગરીને બ્હાર ખેંચી કહ્યું—"હા, આ એક છે." તેણે કહ્યું—"ડુંગરીનું થડ બહુ ટુંકું છે—તે જાડાં પાંદડાના ઘણા થરથી ઢંકાયેલ છે." આ પ્રમાણે બોલતાં બોલતાં તેણે આમાંનાં કેટલાંક પડ (થર) છોકરાઓને બતાવવાને ઉખેડી કાઢ્યાં. (૧૦) અબ્દુલ્લે પૂછ્યું—"તે પણ ફૂલેલો ભાગ છે ?" શીક્ષકે કહ્યું—ના, તેને આપણે દડો કહીએ છીએ. તેનાં મૂળીઆં તેને તળીયે લટકતાં દોરડાં અથવા રેસા છે તે છે. વળી વેલાના થડ તરફ જૂઓ. તે એટલું બધું કોમળ છે કે તે એકલું ઉભું રહી શકતું નથી. તેને તો દીવાલે અને દીવાલ ઉપરના વાળા સાથે વીંટાવું જોઇએ છીએ. જો તમે બારીકાઇથી જોશો તો માલૂમ પડશે કે થડના ઉપર ન્હાના રેસાના જેવા કકડા છે. આ કકડા વાળાની આસપાસ વીંટાય છે અને છોડવાને અધર રાખે છે. તેને કુમળી ડાખલીઓ કહે છે, (૧૨) થડીઆંમાં પણ ઘણા ભેદ છે. કેટલાક છોડવા-

એાને કીનારે ઉગેલા લાંબા ઘાસના જેવા ગોળ થડ હોય છે. કેટલાંક ચેારસ હેાય છે અને કેટલાકને તેા વળી વિચિત્ર રૂપ હોય છે. વળી કેટલાંક તેા ઘઉનાં થડ, શેલડી અને વાંસની પેઠે સાંધાવાળાં હોય છે. કેટલાંક પેાલાં અને કેટલાંક માવા (પીથ) નામની એક ધેાળી વસ્તુથી ભરેલાં હોય છે. (૧૩) હવે કમ્પાઉન્ડમાં પેલાં આંબેા અને તાડનાં એ ઝાડ છે તે તરફ જૂએા – જૂએા તેમનાં થડ કેવાં જાડાં છે ! આંબાનું થડ ટેાચ તરફ નાનું થતું જાય છે, પણ તાડને તેા એક છેડેથી બીજા છેડા સુધી લગભગ એક સરખું થડ હેાય છે. " (૧૪) શીવનાથે પુછ્યું—" એમ કેમ ? " તેના શીક્ષકે કહ્યું " કારણ કે તે એકજ રીતે ઉગતાં નથી માટે. આંબાનું થડ જૂના લાકડામાંથી નવા લાકડાની ગેાળ વીંટીએાથી મેાટું થાય છે અને તેથી થડનો નીચેનો અને જૂનો ભાગ ઉંચા ભાગ કરતાં વધારે જાડેા માલૂમ પડે છે. તાડના ઝાડમાં થડમાંથી નવું લાકડું ઉગે છે અને તેથી થડ લગભગ બધા ભાગમાં એક સરખું જાડું રહે છે. "

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૧૦. ટેવ.

૧) વેણીમાધવના બાપે તેને કહ્યું, " તારેા મિત્ર રામચંદ્ર કેવેા સારેા છેાકરેા છે ?" રામચંદ્ર વેણીમાધવની સાથે ચેાપડી ઉછીની લેવાને નાશાળેથી ઘેર આવ્યેા હતેા અને વેણીમાધ-

વનો બાપ તેની વીનયી અને સંતોષકારક રીતભાતથી તાજૂબ થઈ ગયો હતો. (૨) વેણીમાધવે કહ્યું—" અરે હા ! હું રામચંદ્રને ઘણોજ ચાહુંછું. બીજા કેટલાક છોકરાઓ ધારે છે કે તે ઘણો મગરૂબ છે. તે કેવો શાંત છે તે તમે જોયું ?" (૩) " હા, પણ મ્હેં જે વધારેમાં વધારે જોયું તેતો તેની શાંત, નમ્ર બોલવાની રીત છે. વેણીમાધવ, એવી ટેવ તું પાડે તે હું ઇચ્છુંછું. તારી બોલવાની રીત જરા મોટેથી અને ઉછાંછળી છે." વેણીમાધવે કહ્યું—" જો તમારી તેમ ઇચ્છા હશે તો હું તે તરત બદલી નાંખીશ." (૪) વેણીમાધવના બાપે કહ્યું—" અરે મ્હારા પુત્ર ! ટેવ સ્હેલાઇથી પાડી શકાય છે પણ તેમને કાઢી નાખવી તે ઘણું કઠણ છે. મ્હેં એક વખત એક જૂની વાત વાંચી હતી તે હું શું કહેવા માગુંછું તેનો અર્થ તને સમજાવશે. (૫) " એક જૂવાન માણસ એક ધૂળવાળા અને સૂકા રસ્તા ઉપર ચાલ્યો જતો હતો. તેના માથા ઉપર સૂર્ય ઘણોજ તપતો હતો. તેનું માથું ધૂળ અને તાપથી એટલું સુકાઇ ગયું હતું અને તેના પગ એટલા થાકી ગયા હતા કે તે ભાગ્યેજ એક પછી એક પગ માંડી શકતો હતો. (૬) તેના છાંયા અથવા વિશ્રામની ઘણી ઇચ્છા થઇ પણ રસ્તાની બાજુએ એક પણ ઝાડ કે છોડ ઉગેલું ન હતું. (૭) એકાએક રસ્તાથી થોડે દૂર તેણે મેદાનની અંદર ઉભેલું એક મ્હોટું ખડક જોયું, તે ત્યાં દોડીને ગયો અને તેને તળીએ એક ગુફા જોઈ. આનંદનો ઉચ્છવાસ નાંખી તે તેના ઠંડા

છાંયામાં આરામ લેવાને ગયો. (૮) તે પ્રવેશ કરવા જતો હતો એવામાં આશ્ચર્ય સાથે તેણે ત્યાં રેંટીયા ઉપર બેઠેલી એક સુંદર સ્ત્રી જોઇ. તેણી કાંતતી હતી ત્યારે દોરા કરોળીયાના સુંદરમાં સુંદર તાંત જેવા સૂર્યના તેજમાં સોનાના વાળાની પેઠે સુંદર અને પ્રકાશીત દેખાતા હતા. (૯) તે જૂવાન તેની પાસે આવી ઉભો ત્યારે તેણે સ્મીત કર્યું અને તેને લાગ્યું કે તેણે તેણીના કરતાં કોઇ વધારે સુંદર સ્ત્રી કદી જોઈ નથી. તેણે કહ્યું "બાઇ, હું થાકયો પાકયોછું. મ્હારા પગને આરામ મળે ત્યાં સુધી હું આ ઠંડી જગ્યામાં સુઇ રહું ?" (૧૦) તે સુંદર સ્ત્રીએ કહ્યું—"હા, જો તું મને આ રેશમી દોરો થોડો તારી આસપાસ વીંટવા દે તો ભલે તું સુ. તેજ ફકત હું તારી પાસે માગુંછું. મ્હારી તેવી ઇચ્છા છે ?" (૧૧) તે જૂવાને જવાબ આપ્યો—"ખરેખર, બાઇ; આટલું નાનું કામ કોણ ન કરે ? હું સુઉં ત્યારે તમે તમારો દોરો મ્હારી આસપાસ વીંટજો. જ્યારે હું વિશ્રામ લઇ રહીશ ત્યારે હું તે તોડીને આગળ ચાલતો થઇશ." (૧૨) તે સ્ત્રી ફરીને હસી અને તે જૂવાન સુઇ ગયો. ઠંડો છાંયો આનંદપ્રદ હતો અને તેણી તેની આસપાસ દોરો વીંટતી હતી તે જોતાં જોતાં અને તેણી ગાતી હતી તે ગાન સાંભળતાં સાંભળતાં તે નિદ્રાધીન થયો. (૧૩) ધીમે ધીમે તે જાગૃત થયો અને આગળ ચાલવાને તેણે ઉઠવાનો પ્રયત્ન કરવા માંડયો. જ્યારે તેને માલૂમ પડયું કે તેનો હાથ કે પગ ચસી શકે તેમ નથી ત્યારે તે દીંકમૂઢ

ચમ્યો. તેણે પોતાના શરીર તરફ નજર નાંખી અને જોયું તો તે ઝીણા દોરા તેની આસપાસ જોરથી અને હજારો આંટાથી વીંટાયા હતા. તે સોના જેવા ચળકતા ન હતા. તેનો રંગ કદંગો અને નીરસ હતો અને તેણે જોયું તો તેને ભયભીત રીતે જણાયું કે દરેક વીંટો જાડો અને જાડો થતો જાય છે. (૧૪) તેણે તે સુંદર સ્ત્રીને તેને છૂટો કરવા માટે બૂમો મારી. પણ તેણીએ તો જવાબમાં માત્ર મશ્કરી ભરેલું અને દયાહીન હાસ્ય કર્યું. તેણે પોતાનું માથું ફેરવી જોયું તો તે સ્ત્રી ખુબસૂરત દેખાણી નહીં. તેતો એક ઘરડી કદરૂપી ડાકણ જેવી થઇ ગઇ હતી. (૧૫) તેના બાપે કહ્યું " વેણીમાધવ, આપણી ટેવ બાબતમાં પણ તેમજ છે. તે ધીમે ધીમે એવી રીતે મજબૂત થઇ પડે છે. એટલા માટે ધ્યાન રાખ કે તારી ટેવો એવી સારી હોવી જોઇએ કે તું તેમને કાઢી નાખવાને ઇચ્છે નહી પણ તું તે વધારે '૬૯ થવાને ઇચ્છે કે જેથી છેવટે તારી ચાલચલગત એક સારા માણુસની ચાલચલગત જેમ બને."

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૧૬. ઇંટો અને ચૂના-રેતીની કીલ.

(૧) એક વખત એક ઘરની ઇંટો અને ચૂનાની કીલ વચ્ચે તકરાર થઈ. એક ઇંટે ગુસ્સાથી કહ્યું—" મને આશ્ચર્ય થાય છે કે બાંધનારાઓએ તારા જેવી વસ્તુ આ ઘરમાં મૂકી. તું મારા જેવી કઠણ નથી. તારી સાથે કાંઇ અથડાય તો તું

ઉખડી પડે છે, અને તારૂં રૂપ સારૂં નથી. પણ અથડાવાથી મ્હારૂં રૂપ બદલાતું નથી. (૨) મ્હારા માટે કેટલું ધ્યાન (કાળજી) અપાઇ છે તેનો વિચાર કર, જ્યારે હું માટી હતી ત્યારે લોકોએ મને શોધીને ખોદી કાઢી. તેઓએ મને આ રૂપ આપ્યું અને પછી હું કઠણ અને સારા રંગવાળી થાઉં તેટલા માટે લાંબા વખત સુધી મને પકાવી. ઈંટે મગરૂબીથી ફૂલાવાનો ઘણોજ પ્રયત્ન કર્યો. (૩) ચૂના અને રેતીની કીલે કહ્યું—" પણ તેમ છતાં પહેલાં તું તો એકલી માટીજ હતી. હું તો સૈકાઓ પહેલાં દરીઆમાં તરતી." ઈંટ ઘૂરકી ઉઠી, શું તું દરીઆમાં તરતી ? ખરેખર તું તેમાં ડૂબતી તેવું તું કહેવા માગે છે." (૪) છોની મટોડીએ કહ્યું—" હું બોલતી હોઉં ત્યારે તું વચમાં ન બોલ. હું કહેતી હતી કે દરીઆમાં કેટલાક ન્હાના સુંદર જીવડાં તરતાં તેમાંની હું એક હતી. જ્યારે તેઓ મરી ગયા, ત્યારે તેમનાં ખોખાં (તે મ્હારૂં શરીર હતું) તળીએ બેઠાં અને ત્યાં સૈકાનાસૈકા સુધી રહ્યાં. અમારા ઉપરના પાણીએ અમને ખૂબ દબાવી એકઠા કરી દીધા. ત્યાં બધું અંધારૂં હતું અને કોક વખત તો ત્યાં રહેવું પણ ઠીક નહોતું." (૫) આટલા વખતમાં ઈંટ જરા ઇંતેજાર થઇ હતી તેથી તેણે પૂછ્યું—" તું ફરીને ઉપર કેવી રીતે આવી ?" " હું ઉપર આવું છું તેવું મને ભાગ્યેજ ભાન હતું એવામાં મ્હેં એકાએક એક દીવસે તેજ જોયું. દરીયાનું તળીયું ધીમે ધીમે લાંબા વખત

સુધી ઉપર ચઢતું હતું અને હવે મ્હેં પહેલીજ વાર સૂર્યને ચોખ્ખી રીતે અને વાદળાં અને આકાશને જોયાં, "(૬) ઇંટે પૂછ્યું—" તને પાછા જવાની ઇચ્છા થઇ ? " " ના, અમે જ્યાંસુધી સુકાં થઇ ગયાં ત્યાં સુધી પાણીની ઉપર રહ્યાં. પછી ન્હાના પક્ષીઓએ અમારા ઉપર બીઆં ફેંક્યાં. પવન પણ અમારી પાસે બીજાં બીઆં ઘસડી લાવ્યો અને થોડા વખતમાં અમે લગભગ સુંદર લીલા ઘાસથી છવાઇ ગયાં." (૭) ઇંટે પૂછ્યું—" પણ તું તે વખતે છોની મટોડી (ચૂના અને રેતીની કીલ) નહોતી !" " અરે ના ! અમે તે વખતે સુંદર હતાં. અમારામાંની કેટલીક તદ્દન ધોળી હતી અને કેટલીક ભૂખરી હતી. (૮) એક દીવસ એક માણસ આવ્યો; તેના હાથમાં એક તીક્ષણ ઓજાર હતું. તે તેણે અમારા શરીરમાં સીધું ભોંક્યું. તે અને બીજા માણસોએ થઇ અમને નાના કકડાના રૂપમાં બ્હાર ખોદી કાઢયાં અને અમારો ઢગલો કર્યો. તેમણે પછી અમને શું કર્યું તેનો વિચાર કરવો તે પણ દુઃખકારક છે." ઇંટે પૂછ્યું—" તે શું હતું ?" (૯) ચૂનાની કીલે ડસકાં ખાતાં ખાતાં કીધું—" તેમણે અમને બાળ્યાં (પકાવ્યાં) " ઇંટ બોલી ઉઠી—" શું તેમણે તમને પકાવ્યાં ?" (૧૦) "હા, તેમણે અમને થોડા દીવસ સુધી પકાવ્યાં, અને જ્યારે પકાવવાનું પૂરૂં થયું ત્યારે અમે એટલાં બધાં સુંદર ન રહ્યાં. તેઓ અમને ચૂનો કહેવા લાગ્યાં પછી તેમણે અમારા ઉપર પાણી રેડયું, અમે ઘણો અવાજ કર્યો, અમે ઉનાં થયાં, સસવાટા માર્યા, ફૂલ્યાં, વરાળો બ્હાર કાઢી

પણ તે બધું નકામું ગયું. (૧૧) માણુસોએ અમને ઉંચા નીચાં ફેરવ્યાં, અમારા ઉપર રેતી નાંખી અને એટલા બધા ઉંચા નીચાં કર્યાં કે અમે તો બેભાન થઇ ગયાં પછી તેઓ અમને ચૂના અને રેતીની કીલ કહેવા લાગ્યાં અને કહેવા લાગ્યાં કે જો કે અમે સુંદર નથી તોપણ ઉપયોગી છીએ. ઈંટ, તું જાણે છે કે એનો અર્થ શું છે ?" (૧૨) શું જવાબ આપવો તેનો ઈંટ વિચાર કરતી હતી તેવામાં છા-પરામાંથી (ધાબામાંથી) એક પાટડાએ કહ્યું—"હું ધારૂં છું કે તમે બન્નેએ તમારો કજીયો પુરો કર્યો છે. દુનિયામાં કાંઇ પણ ઉપયોગ ના થવા માટે તમારે દરેકને એક બીજાની જરૂર છે, ચૂના અને રેતીની કીલ એકલી ઘર બનાવી શકે નહીં અને જો ઈંટોની વચમાં તેમને એકઠી રાખવાને કીલ ન હોય તો તેઓ પડી જાય. તેથી તમારે તો મિત્ર થવું તે સારૂં છે."

Finis.